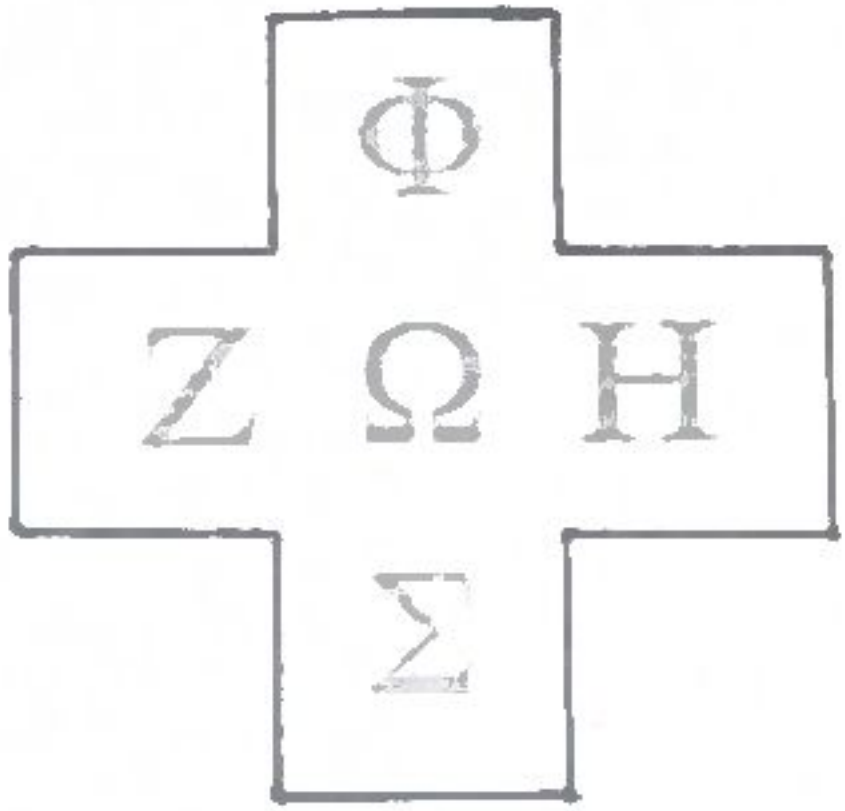
The Holy Eucharist and other Sacramental Rites



The Ecumenical Catholic Church

1993

The Holy Eucharist

and other

Sacramental Rites

of the Ecumenical Catholic Church

1993

Healing Spirit Press

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Advent

We await the Birth of Messiah

The Liturgy of the Word

Preparation

STAND at the bell or other announcement that the procession is about to begin. In this gesture we greet the Cross of Christ. We make the sign of the cross in remembrance of our baptism and then sing a hymn of praise.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

The Entrance Hymn

SIT for announcements (if any).

STAND as the celebrant welcomes us in the Name of the Lord to begin the Celebration. We show our union with God, the Church, and our neighbor by our response.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

Confession

KNEEL Before we hear God's word, we acknowledge our sins, ask for mercy, and accept His pardon. Only the celebrant rises to give the absolution.

Celebrant *Let us confess our sins against God and our neighbor.*

PAUSE for silent confession. Then we join together as a body, acknowledging our individual and corporate sins of omission and commission.

People **Most merciful God,**
we confess that we have sinned against You
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved You with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry, and we humbly repent.
For the sake of Your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in Your will,
and walk in Your ways,
to the glory of Your Name. Amen.

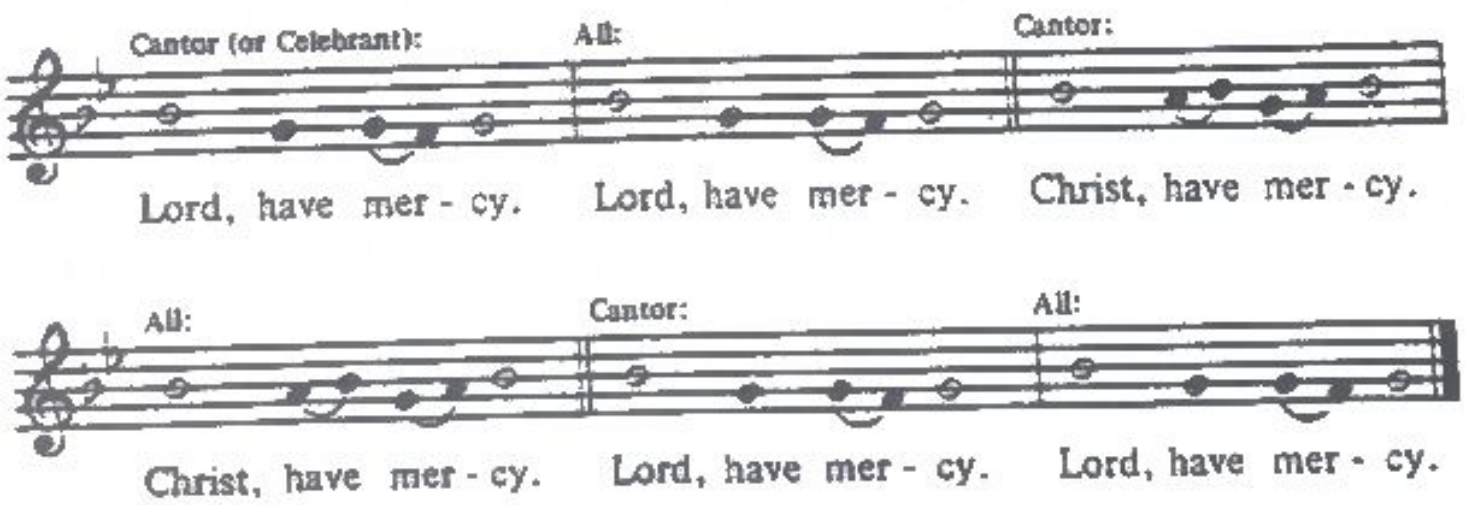
Celebrant *Almighty God have mercy on you,*
forgive ✠ you all your sins through our Lord Jesus Christ,
strengthen you in all goodness,
and by the power of the Holy Spirit keep you in eternal life.

People **Amen.**

Adoration

STAND. We all sing together the ancient Greek hymn *Kyrie eleison*, which ties together our confession, praise, and prayer.

Setting: Richard Proulx, 1977


Cantor (or Celebrant):
All:
Cantor:
Lord, have mer - cy. Lord, have mer - cy. Christ, have mer - cy.
All:
Cantor:
All:
Christ, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

Prayer of the Day

In the Prayer of the Day, or Collect, our thoughts are collected and focused on the day's theme. Prayer is an appropriate connection between our praises and hearing the Scripture.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

First Sunday of Advent

Father in heaven, our hearts desire the warmth of Your Love and our minds are searching for the Light of Your Word. Increase our longing for Christ our Savior and give us the strength to grow in love, that the Dawn of His Coming may find us rejoicing in His Presence and welcoming the Light of His Truth. We ask this in the Name of Jesus the Lord.

St. Andrew Nov. 30

Almighty God, Who gave such grace to Your apostle Andrew that he readily obeyed the call of your Son Jesus Christ and brought his brother with him: Give us, who are called by Your Holy Word, grace to follow Him without delay, and to bring those near to us into His gracious Presence; Who lives and reigns with You and the Holy Spirit, One God, now and for ever.

Second Sunday

God of power and mercy, open our hearts in welcome. Remove the things that hinder us from receiving Christ with joy, so that we may share His wisdom and become one with Him when He comes in glory, for He lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Third Sunday

Almighty God, You once called John the Baptist to give witness to the coming of Your Son and to prepare His way. Grant us, Your people, the wisdom to see Your purpose today and the openness to hear Your will, that we may witness to Christ's coming and so prepare His way; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Fourth Sunday

Father, All-Powerful God, Your Eternal Word took flesh on our earth when the Virgin Mary placed her life at the service of Your plan. Lift our minds in watchful hope to hear the voice which announces His glory and open our minds to receive the Spirit Who prepares us for His coming. We ask this through Christ our Lord.

St. Thomas Dec 21

Everliving God, Who strengthened Your apostle Thomas with firm and certain faith in Your Son's Resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in Your sight; through Him Who lives and reigns with You and the Holy Spirit, One God, now and for ever.

People **Amen.**

Listening

SIT to hear the Scriptures read and to recite the ancient psalms.

Holy Scripture is the story of Salvation History, which focuses on Jesus Christ. The Bible is called "God's word" not because God dictated it to an ancient secretary, but because it speaks of the Love which God has had for people throughout history and points us toward Jesus, the Word of Love made Man.

FIRST LESSON

In Advent this lesson is an Old Testament reading.

Reader *A reading from ...*

. . .

This is the word of the Lord.

People **Thanks be to God.**

RESPONSORIAL PSALM

We join in one of the ancient hymns of the Jewish people.

SECOND LESSON

In Advent this lesson is from one of the New Testament epistles.

Reader *A reading from ...*

. . .

This is the Word of the Lord.

People **Thanks be to God.**

GRADUAL ALLELUIA

WE STAND to sing the ancient hymn, "Alleluia," before hearing the Holy Gospel. Our standing for the Gospel shows our special honor for this Good News. The Alleluia is sung responsorially between the cantor and the congregation:

Cantor *Alleluia. Alleluia. Alleluia.*

People **Alleluia. Alleluia. Alleluia.**

1st Sun *Show us Your steadfast love, O Lord, : and give us Your salvation. [Ps. 85:7]*

Andrew *Come, follow Me, says the Lord : and I will make you fishers of men. [Matt 4:19]*

2nd Sun *Prepare the way for the Lord, make straight His path : all nations shall see the salvation of God. [Luke 3:4,6]*

3rd Sun *Behold, I send my messenger before your face : he shall prepare your way before you. [Matt. 11:10]*

4th Sun *A virgin shall conceive and bear a Son : and His Name shall be called Emmanuel. [Matt. 1:23]*

Thomas *You shall be My witnesses : in Jerusalem and Samaria and to the ends of the earth. [Acts 1:8]*

People **Alleluia. Alleluia. Alleluia.**

HOLY GOSPEL

Deacon or Celebrant *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon . . .

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

A hymn may be sung immediately before or after the sermon.

Professing

The Nicene Creed

STAND as we proclaim our faith in unity with the whole Church throughout time and space as we recite the words of the Creed.

The Nicene Creed, properly termed "Niceno-Constantinopolitan," was accepted by the Council of Constantinople in A.D. 381, being based on the Creed of the Council of Nicaea of A.D. 325. It was written to define Christianity and holds to this day as the binding definition of our religious faith. The word "men" in parentheses, though in the original Greek, was left out in the ICET text because it is somewhat redundant and certainly includes women as well. The words "and the Son" in brackets are the *Filioque* clause added to the original text by the Roman Church. Though theologically appropriate, they are a stumbling block toward unity with the Eastern Orthodox Church and will probably soon be removed from English translations.

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us (men) **and for our salvation**
He came down from heaven;
Bow
by the Power of the Holy Spirit
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son
He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

The Liturgy of the Eucharist

The Offering of Prayer

Our offerings to God consist of four parts: (1) our prayers to God for all His gifts, (2) our money, time, and talents, (3) our very selves as expressed in the offertory hymn, and finally (4) our bread and wine, which God will use to turn back into His own Offering to us, the Body and Blood of Christ.

Assistant *With all our hearts and with all our minds, let us pray to the Lord, saying, "Lord, have mercy."*

For the peace from above, for the loving kindness of God, and for the salvation of our souls, let us pray to the Lord.

People **Lord, have mercy.**

Assistant *For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For N. our primate, ~~N.~~ our bishop, N. ~~(N., and N.)~~ our priest~~(s)~~ ~~(and deacons)~~, and for all the clergy and people, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For N. our secretary general [of the UN], N. our president, N. our governor, for the leaders of the nations, and for all in authority, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For the aged and infirm, for the widowed and orphans, and for the sick and suffering, especially _____, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For* the development of medications that will allow people with AIDS to maintain their health, *let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For all who have died in the hope of the resurrection, and for all the departed, especially* Angie Morris, *let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.*

People **Lord, have mercy.**

Assistant *In the communion of* _____ *and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.*

People **To You, O Lord our God.**

Celebrant *Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son, Jesus Christ our Lord.*

People **Amen.**

Celebrant *The peace of the Lord be with you always.*

People **And also with you.**

The people greet one another with the kiss of peace.

The Offering of Money

SIT. The Church depends on the people for its support. We give back to God a portion of what He has given to us. During the offering, special music may be offered, or a hymn may be sung.

The Offering of Ourselves

The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant — *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People — **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant — *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

People — **Blessed be God forever.**

As they wash their hands, the celebrant and assistants pray quietly, "*Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin.*"

Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

STAND as we recite the ancient dialog that precedes the Eucharistic Sacrifice.

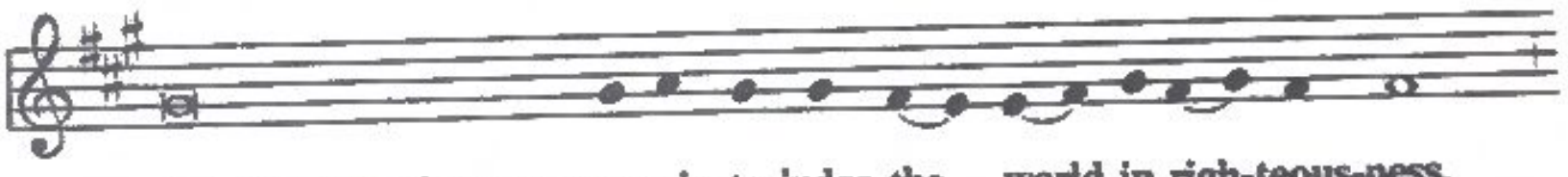
The Sursum Corda

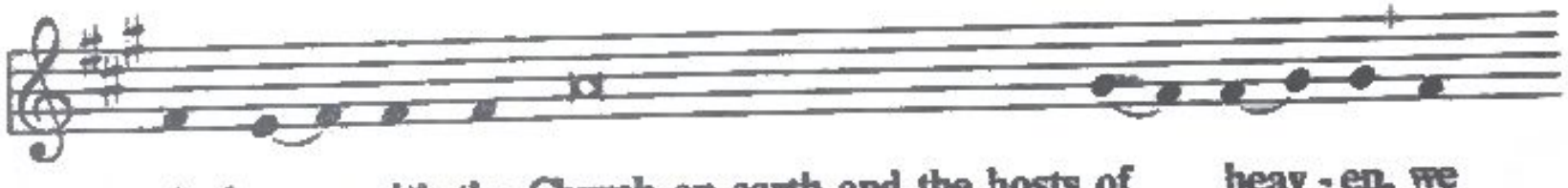
The celebrant continues:

℣ It is indeed right and sal-u - tar - y that we should at all times and in

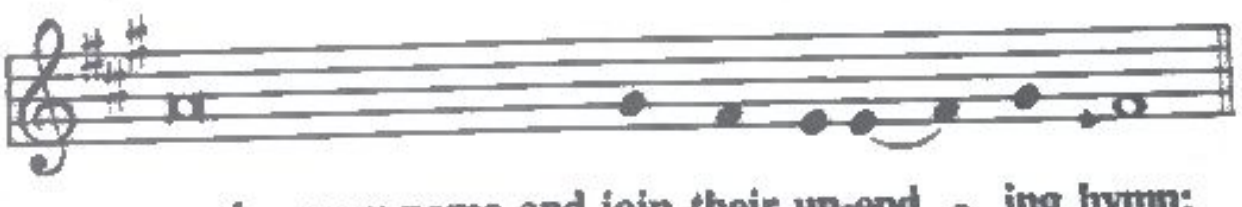
all places offer thanks and praise to you, O Lord, ho-ly Fa-ther, al-might-y

and ev - er-liv - ing God. You comforted your people with the promise

of the Re - deem-er, through whom you will also make all things new in

the day when he comes a-gain to judge the world in righ-teous-ness.



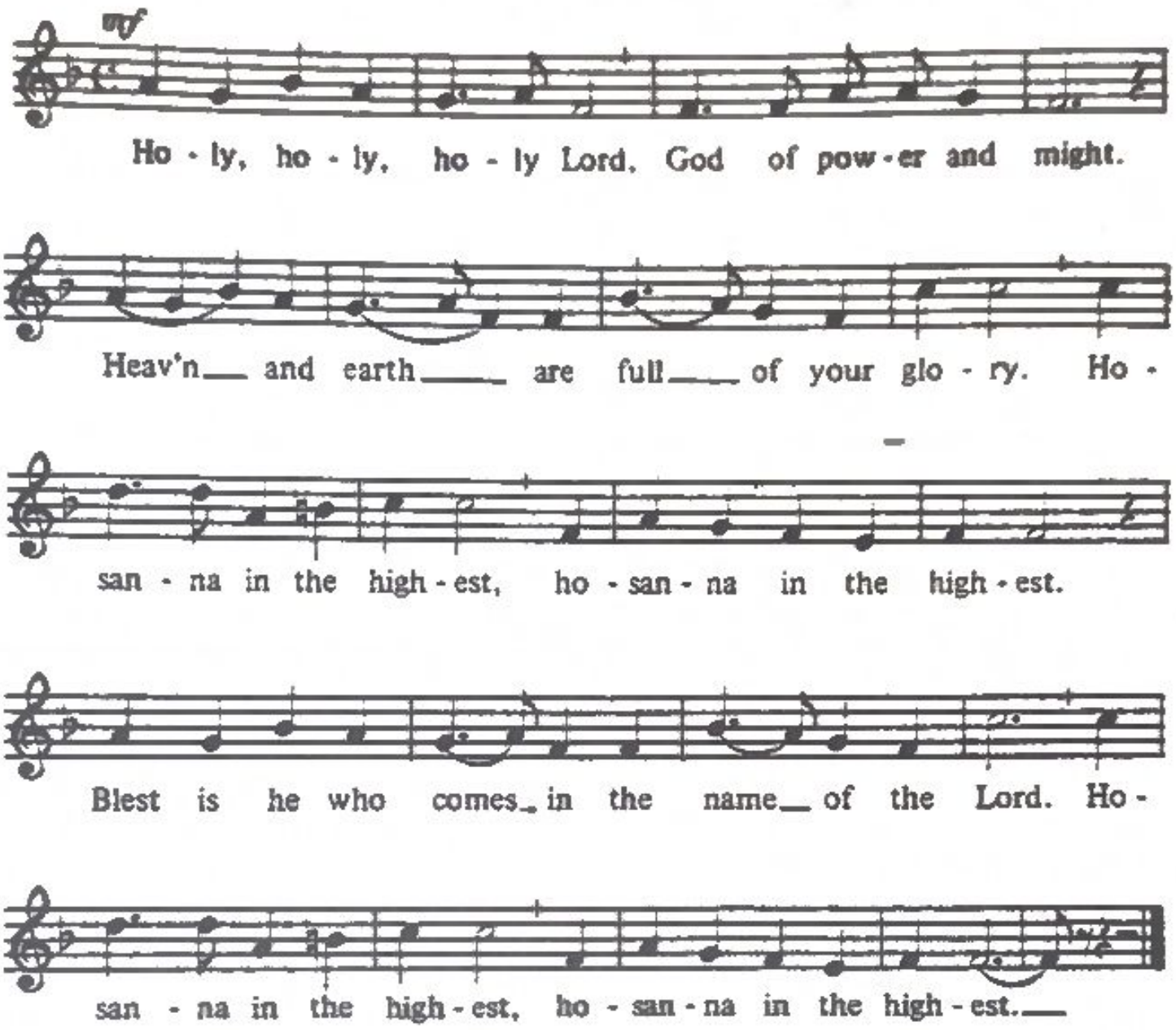
And so, with the Church on earth and the hosts of heav - en, we



praise your name and join their un-end - ing hymn:

The Sanctus

Setting: Richard Proulx, 1977


mf
Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might.
Heav'n___ and earth___ are full___ of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes_ in the name__ of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.___

The Great Thanksgiving

KNEEL for the most sacred part of the Liturgy. (If there are no kneelers, the people may stand, but not sit. If standing, all genuflect together witht he celebrant at the appropriate times.) Praying over the bread and wine, the celebrant continues as we bow our heads:

Celebrant *You are indeed holy, O God, the Fountain of all holiness;*
You bring light from darkness, life from death, speech from silence.
We worship You for our lives and for the world You give us.
We thank You for the new world to come
and for the love that will rule all in all.

We praise You for the grace shown to Israel,
Your chosen, the people of Your promise:
the rescue from Egypt, the gift of the promised land,
the memory of our ancestors in faith, the homecoming from exile,
and the prophets' words that will not be in vain.
In all this we bless You for Your only-begotten Son,
Who fulfilled and will fulfill all Your promises.

Here the celebrant lifts the paten in one hand and holds the other in blessing above it:

Celebrant *In the night in which He was betrayed,*
our Lord Jesus took bread and gave thanks;
He broke it and gave it to His disciples, saying:

"Take and eat; This is My Body, given for you.
Do this for the remembrance of Me."

The celebrant (and any others standing) genuflect to honor the consecrated Body of Christ and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

Celebrant *Again, after supper, He took the Cup,*
gave thanks, and gave it for all to drink, saying:

"This is the New Covenant in My Blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of Me."

Again the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Celebrant *For as often as we eat of this Bread and drink from this Cup,*
we proclaim the Lord's death until He comes.

People **Christ has died.**
Christ is risen.
Christ will come again.

The celebrant continues the prayers as we gaze upon the Sacrament:

Celebrant *Therefore, O God, with this Bread and Wine*
we remember the Incarnation of Your Son:
His human birth and the covenant He made with us.
We remember the Sacrifice of His life:
His eating with outcasts and sinners,

and His acceptance of death.
But chiefly we remember His rising from the tomb,
His ascension to the Seat of Power,
and His sending of the Holy and Life-giving Spirit.
We cry out for the resurrection of our lives,
when Christ will come again in beauty and power
to share with us the great and promised Feast.

The celebrant holds his hands over the Bread and Cup. We all make the sign of the cross when the Holy Spirit is invoked upon us.

Celebrant *Send now, we pray, Your Holy Spirit,*
that this Bread and Wine may be
the Body and Blood of Your Son Jesus Christ,
and that we ✠ and all who share in this Sacrament
may be united in the Fellowship of the Holy Spirit,
may enter the fullness of the Kingdom of Heaven,
and may receive our inheritance with all Your saints in light.

The Holy Spirit has made the bread and wine the Body and Blood of Christ. The Holy Spirit will also bless us to make us Christ's Body on earth.

People **O Holy Spirit, come to us.**
Fill us with Your Gift of Grace.

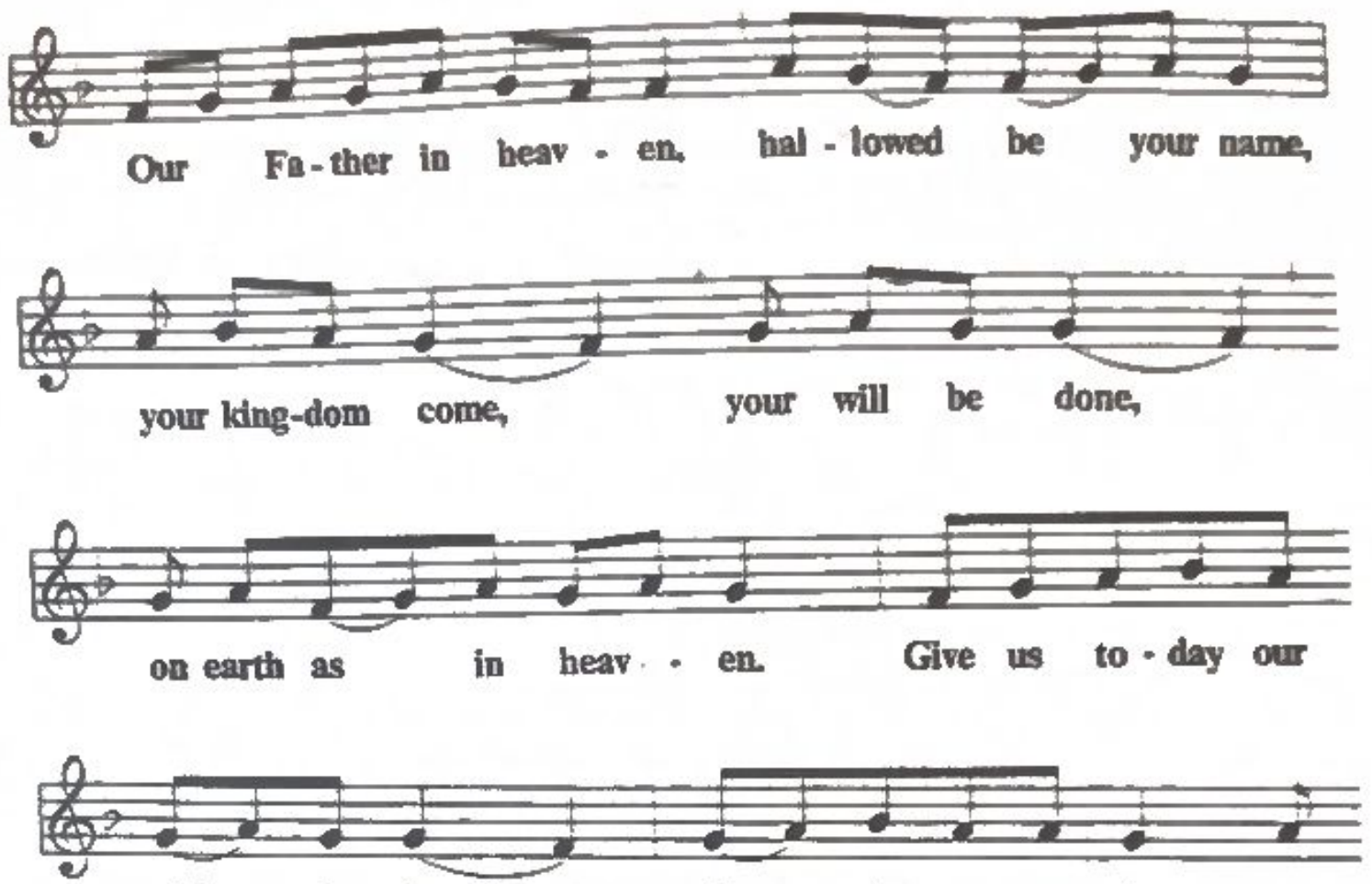
Celebrant *Join our prayers with those of Your servants of every time and every place,*
and unite them with the ceaseless petitions of our Great High Priest
until He comes as victorious Lord of all.

STAND. The celebrant holds the sacred Bread and Wine. All sing or say together to conclude the Great Thanksgiving:

People **Through Him, with Him, in Him,**
in the Unity of the Holy Spirit,
all honor and glory is Yours,
Almighty Father,
now and forever. Amen.

We remain standing for the Lord's Prayer to be sung together. This tune is perhaps the most ancient of all our liturgical music, and we pray together with Our Lord and all His people to our Father in heaven:

Celebrant *As our Savior Christ has taught us, we now pray:*


Our Fa - ther in heav - en, hal - lowed be your name,
your king-dom come, your will be done,
on earth as in heav - en. Give us to - day our
dai - ly bread. For - give us our sins as
we for - give those who sin a - gainst us. Save us from the
time of tri - al and de - liv - er us from e - vil.
For the king - dom, the pow'r, and the glo - ry are
yours, now and for - ev - er. A - men

As the celebrant breaks the bread:

Celebrant *Alleluia! Christ, our Passover is sacrificed for us.*

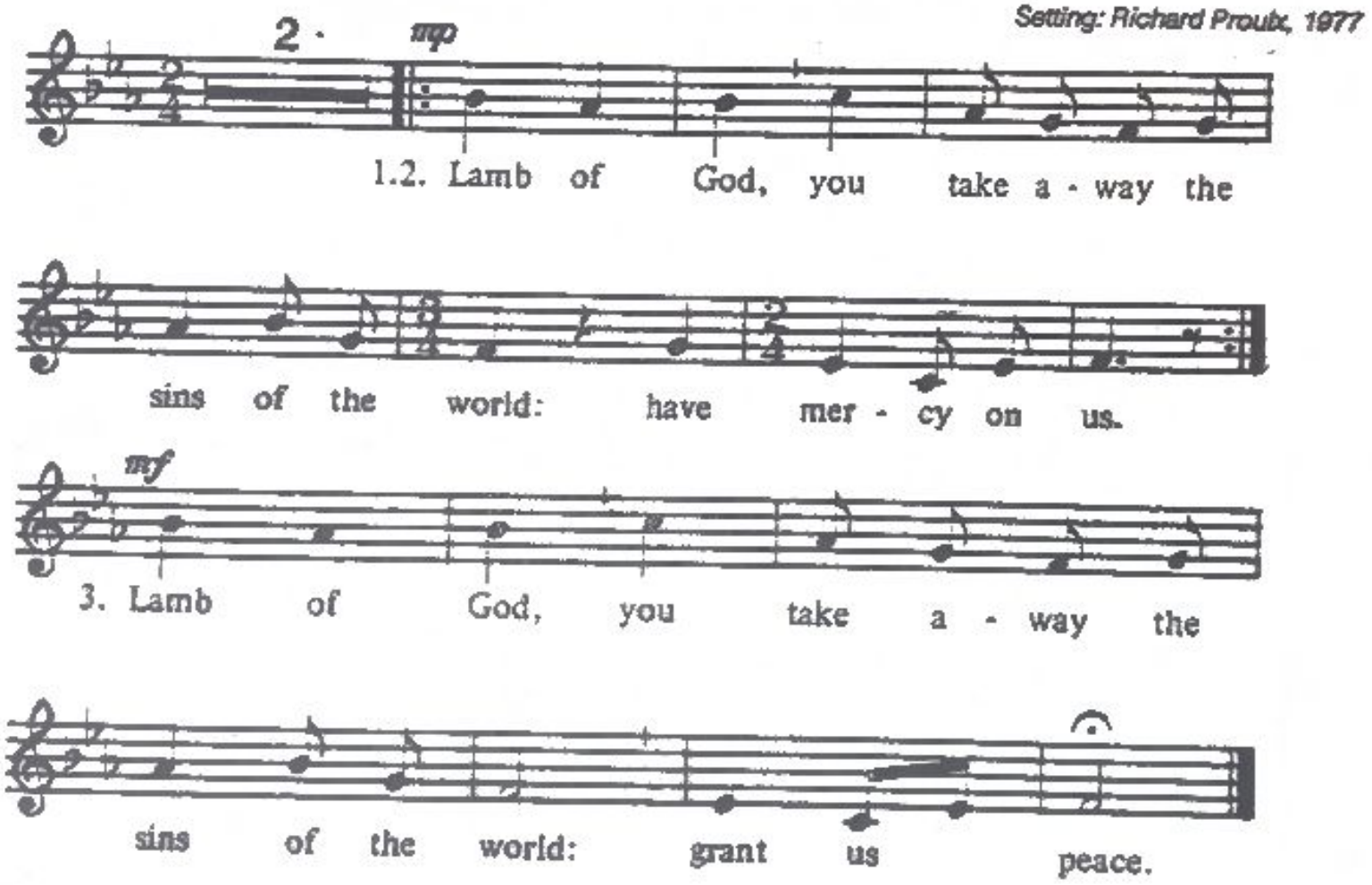
People **Therefore let us keep the feast. Alleluia!**

KNEEL and remain kneeling throughout the Communion.

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977

2. mp
1.2. Lamb of God, you take a - way the
sins of the world: have mer - cy on us.
mf
3. Lamb of God, you take a - way the
sins of the world: grant us peace.

The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There

are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table – JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast.

The Body of Christ. **Amen.** *The Blood of Christ.* **Amen.**

Hymns, psalms, or anthems are sung during the administration of Communion.

STAND to thank God for His blessings, saying or singing the Song of Simeon:

All

Lord, now You let Your servant go in peace;
Your word has been fulfilled.
My own eyes have seen the Salvation
which You have prepared in the sight of every people:
a Light to reveal You to the nations
and the Glory of Your people Israel.
Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning,
is now, and will be forever. Amen.

The Celebrant blesses the people:

Celebrant *The LORD bless you and keep you.*
The LORD make His face shine on you and be gracious to you.
The LORD look upon you with favor and give you peace.
In the Name of the Father, ✠ and of the Son, and of the Holy Spirit.

People **Amen!**

A hymn is sung as the ministers leave. From the back of the church the deacon or assistant dismisses the people. It is neither appropriate for the people to leave before the dismissal nor to remain after the dismissal. The Liturgy is meant to be part of life, and this is the point in time in which the Liturgy of Eucharist and the Liturgy of Life are connected.

Recessional Hymn

Deacon *Go in peace to love and serve the Lord!*

People **Thanks be to God!**

Christmas & Epiphany

God becomes human for all the world

The Liturgy of the Word

Preparation

STAND at the bell or other announcement that the procession is about to begin. In this gesture we greet the Cross of Christ. We make the sign of the cross in remembrance of our baptism and then sing a hymn of praise.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

The Entrance Hymn

SIT for announcements (if any).

STAND as the celebrant welcomes us in the Name of the Lord to begin the Celebration. We show our union with God, the Church, and our neighbor by our response.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

Confession

KNEEL. Before we hear God's word, we acknowledge our sins, ask for mercy, and accept His pardon. Only the celebrant rises to give the absolution.

Celebrant *Let us confess our sins against God and our neighbor.*

PAUSE for silent confession. Then we join together as a body, acknowledging our individual and corporate sins of omission and commission.

People **Most merciful God,**
we confess that we have sinned against You
in thought, word, and deed,

by what we have done,
and by what we have left undone.
We have not loved You with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry, and we humbly repent.
For the sake of Your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in Your will,
and walk in Your ways,
to the glory of Your Name. Amen.

Celebrant *Almighty God have mercy on you,*
forgive ✠ you all your sins through our Lord Jesus Christ,
strengthen you in all goodness,
and by the power of the Holy Spirit keep you in eternal life.

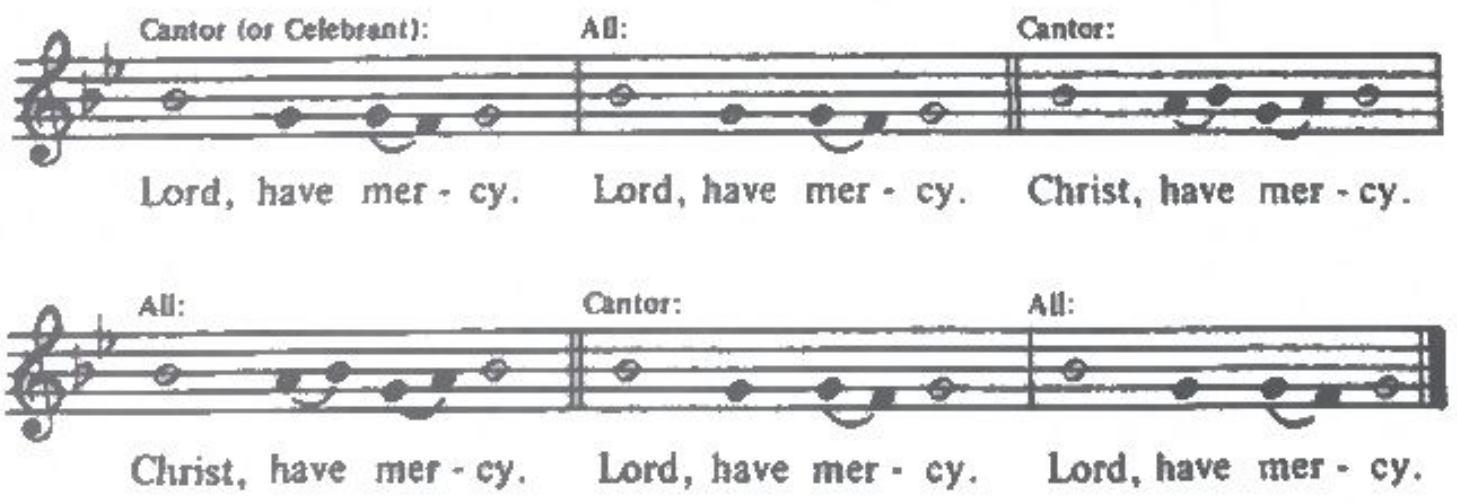
People **Amen.**

Adoration

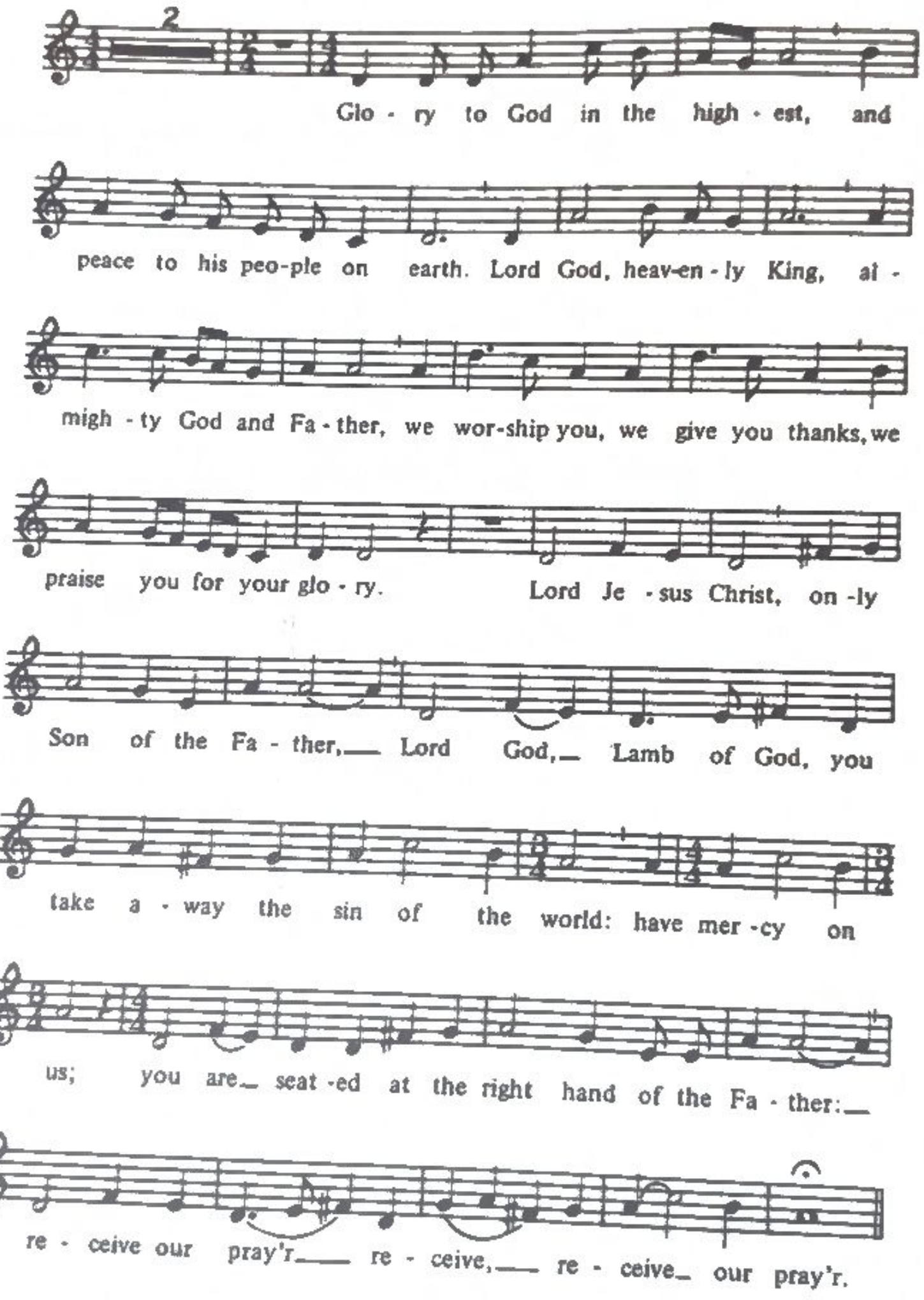
THE PEOPLE STAND. We all sing together the ancient Greek hymn *Kyrie eleison*, which ties together our confession, praise, and prayer. This is followed by the *Gloria in Excelsis*, an elaboration of the song the angels sang on Christmas morning.

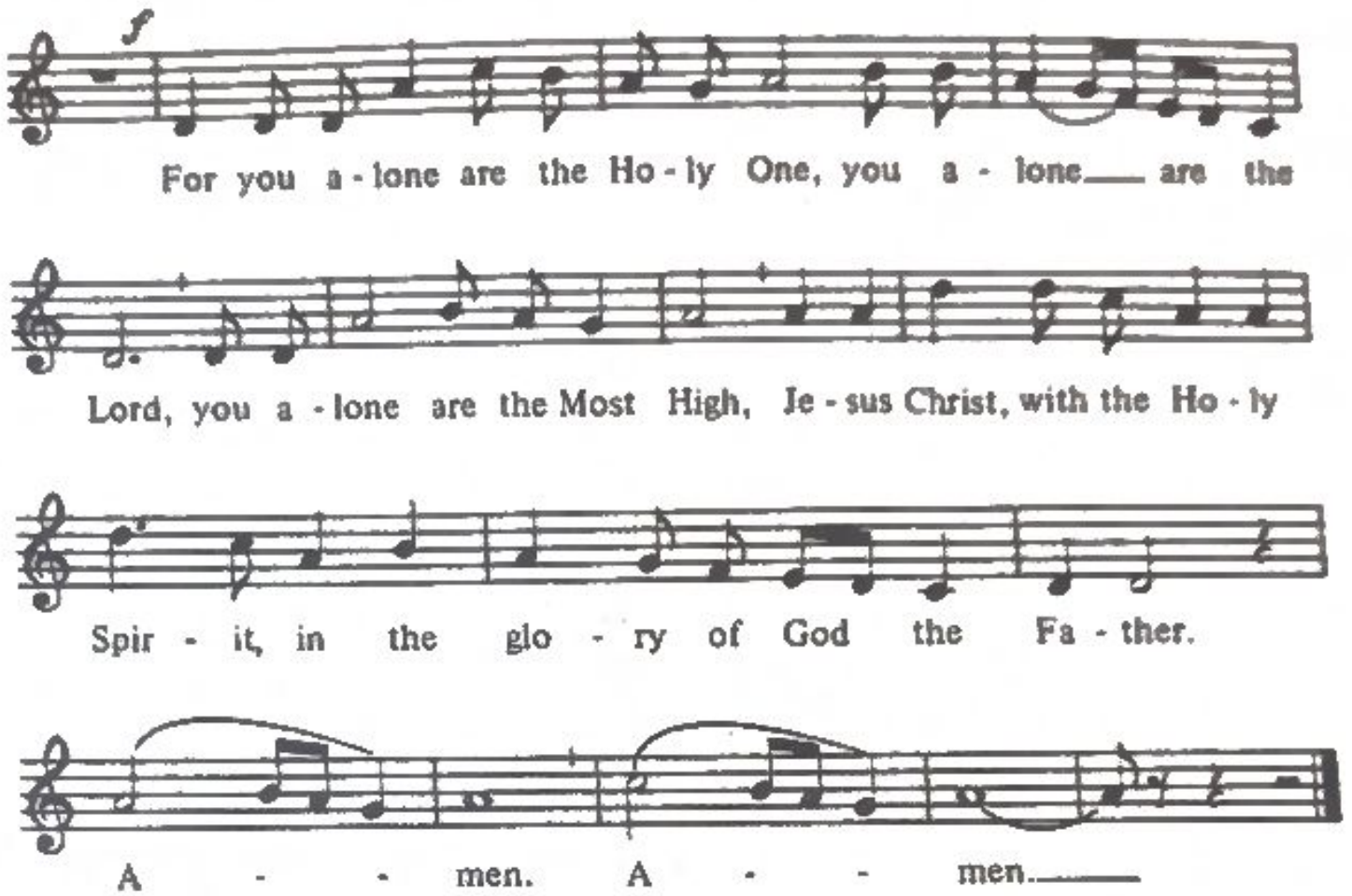
Kyrie

Setting: Richard Proulx, 1977



Gloria in Excelsis

Setting: Richard Proulx, 1977

2
Glo - ry to God in the high - est, and
peace to his peo-ple on earth. Lord God, heav-en - ly King, al -
migh - ty God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on -ly
Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world: have mer -cy on
us; you are seat -ed at the right hand of the Fa - ther:
re - ceive our pray'r re - ceive, re - ceive our pray'r.


For you a - lone are the Ho - ly One, you a - lone___ are the
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spir - it, in the glo - ry of God the Fa - ther.
A - - - men. A - - - men.___

Prayer of the Day

In the Prayer of the Day, or Collect, our thoughts are collected and focused on the day's theme. Prayer is an appropriate connection between our praises and hearing the Scripture.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

Christmas Eve *O God, You have caused this holy night to shine with the brightness of the True Light: Grant that we, who have known the Mystery of that Light on earth, may also enjoy Him perfectly in heaven, where with You and the Holy Spirit He lives and reigns, One God, in Glory everlasting.*

Christmas Day *Almighty God, You have given Your only-begotten Son to take our nature upon Him and to be born of a pure virgin: Grant that we, who have been born again and made Your children by adoption and grace, may daily be renewed by Your Holy Spirit; through our Lord Jesus Christ, to Whom with You and the same Spirit be honor and glory, now and forever.*

St. Stephen Dec 26	*Grant us grace, O Lord, that like Stephen we may learn to love even our enemies and seek forgiveness for those who desire to hurt us; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
St. John Dec 27	*God our Father, You have revealed the mysteries of Your Word through John, the disciple whom Jesus loved. By prayer and reflection may we come to understand the wisdom he taught. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Holy Innocents Dec 28	*We remember today, O God, the slaughter of the holy innocents of Bethlehem by order of King Herod. Receive, we pray, into the arms of Your mercy all innocent victims, and by Your great might frustrate the designs of evil tyrants and establish Your rule of justice, love, and peace; through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, One God, now and forever.*
1st Sun. Christmas	*Almighty God, You wonderfully created and yet more wonderfully restored the dignity of human nature. In Your mercy, let us share the Divine Life of Jesus Christ Who came to share our humanity, and Who now lives and reigns with You and the Holy Spirit, One God, now and forever.*
The Name of JESUS Jan 1	*Eternal Father, You gave Your Son the Name of JESUS to be a sign of our salvation. Plant in every heart the Love of the Savior of the world, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
2nd Sun. Christmas	*Almighty God, You have filled us with the new light of the Word Who became flesh and lived among us. Let the light of our faith shine in all that we do; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
Epiphany Day Jan 6	*Lord God, on this day You revealed Your Son to the nations by the leading of a star. Lead us now by faith to know Your Presence in our lives, and bring us at last to the full vision of Your Glory, through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
Baptism: 1st Sun. Epiphany	*Father in heaven, at the baptism of Jesus in the River Jordan You proclaimed Him Your beloved Son and anointed Him with the Holy Spirit. Make all who are baptized into Christ faithful in their calling to be Your children and inheritors with Him of Everlasting Life; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

2nd Sun. Epiphany	*Almighty God, Whose Son our Savior Jesus Christ is the Light of the world: Grant that Your people, illumined by Your Word and Sacraments, may shine with the radiance of Christ's Glory, that He may be known, worshiped, and obeyed to the ends of the earth; through Jesus Christ our Lord, Who with You and the Holy Spirit lives and reigns, One God, now and forever.*
Confession of Peter Jan 18	*Almighty God, You inspired Simon Peter to confess Jesus as the Messiah and Son of the Living God. Keep Your Church firm on the rock of this faith, that in unity and peace it may proclaim one Truth and follow one Lord, Your Son, our Savior Jesus Christ, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
3rd Sun. Epiphany	*Almighty God, You sent Your Son to proclaim Your Kingdom and to teach with authority. Anoint us with the Power of Your Spirit, that we, too, may bring good news to the afflicted, bind up the brokenhearted, and proclaim liberty to the captive; through Your Son, Jesus Christ our Lord.*
Conversion of Paul Jan 25	*God our Father, You taught the Gospel to all the world through the preaching of Paul Your apostle. May we, who celebrate his conversion to the Faith, follow him in bearing witness to Your Truth. We ask this through our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, One God, forever and ever.*
4th Sun. Epiphany	*Lord our God, help us to love You with all our hearts and to love all people as You love them. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Presen-tation Feb 2	*All-powerful Father, Christ Your Son became Man for us and was presented in the Temple. May He free our hearts from sin and bring us into Your Presence. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
5th Sun. Epiphany	*In faith and love we ask You, Father, to watch over Your family gathered here. In Your mercy and loving kindness no thought of ours is left unguarded, no tear unheeded, no joy unnoticed. Through the prayer of Jesus may the blessings promised to the poor in spirit lead us to the treasures of Your Heavenly Kingdom. We ask this in the Name of Jesus the Lord.*
6th Sun. Epiphany	*Father in heaven, the loving plan of Your Wisdom took flesh in Jesus Christ, and changed mankind's history by His command of perfect Love. May our fulfillment of His command reflect Your Wisdom and bring Your salvation to the ends of the earth. We ask this through Christ our Lord.*
7th Sun. Epiphany	*God of compassion, keep before us the Love You have revealed in Your Son Who prayed even for His enemies; in our words and deeds help us to be like Him through Whom we pray, Jesus Christ our Lord.*

St. Matthias Feb 24 *Almighty God, You chose Your faithful servant Matthias to be numbered among the Twelve. Grant that Your church, being delivered from false apostles, may always be taught and guided by faithful and true pastors; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

8th Sun. Epiphany *Father in heaven, form in us the likeness of Your Son and deepen His Life within us. Send us as witnesses of Gospel joy into a world of fragile peace and broken promises. Touch the hearts of all people with Your Love that they in turn may love one another. We ask this through Christ our Lord.*

Transfiguration: Last Sun. Epiphany *O God, Who before the Passion of Your only-begotten Son revealed His Glory upon the holy mountain: Grant to us that we, beholding by faith the Light of His countenance, may be strengthened to bear our cross and be changed into His likeness from glory to glory; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*

People **Amen.**

Listening

SIT to hear the Scriptures read and to recite the ancient psalms.

Holy Scripture is the story of Salvation History, which focuses on Jesus Christ. The Bible is called "God's word" not because God dictated it to an ancient secretary, but because it speaks of the Love which God has had for people throughout history and points us toward Jesus, the Word of Love made Man.

FIRST LESSON

In Christmas and Epiphany this lesson is an Old Testament reading.

Reader *A reading from ...*

. . .

This is the word of the Lord.

People **Thanks be to God.**

RESPONSORIAL PSALM

We join in one of the ancient hymns of the Jewish people.

SECOND LESSON

This lesson is from one of the New Testament epistles.

Reader *A reading from ...*

. . .

This is the Word of the Lord.

People **Thanks be to God.**

GRADUAL ALLELUIA

WE STAND to sing the ancient hymn, "Alleluia," before hearing the Holy Gospel. Our standing for the Gospel shows our special honor for this Good News. The Alleluia is sung responsorially between the cantor and the congregation:

Cantor *Alleluia. Alleluia. Alleluia.*

People **Alleluia. Alleluia. Alleluia.**

Chr. Eve *Gloria in excelsis Deo : et in terra pax hominibus bonae voluntatis. [Luke 2:14]*

Chr. Day *In the beginning was the Word : and the Word became flesh and lived among us, full of grace and truth. [John 1:1,14]*

Stephen *Blessed are those who are persecuted for righteousness' sake : for theirs is the Kingdom of Heaven. [Matt. 5:10]*

John *We praise You, O God, we acknowledge You as Lord : Your glorious band of apostles extols You. [Te Deum laudamus]*

Innocents *We praise You, O God, we acknowledge You as Lord : the radiant army of martyrs acclaims You. [Te Deum laudamus]*

1 Sun Chr *Glory to Christ Who is proclaimed to the world : glory from all who believe in Him. [1 Tim 3:16]*

Holy Name	*At the Name of Jesus every knee should bow : in heaven and on earth and under the earth. [Phil 2:10]*
2 Sun Chr	*In the beginning was the Word : and the Word became flesh and lived among us, full of grace and truth. [John 1:1,14]*
Epiphany	*We have seen His star in the East : we have come to worship Him. [Matt 2:2]*
Baptism	*You are My beloved Son : I am well pleased with You. [Mark 1:1]*
2 Sun Ep	*The Word of God became flesh and lived among us : He enabled those who accepted Him to become the children of God. [John 1: 14,12]*
Conf Peter	*You are the Christ : the Son of the Living God. [Matt 16:16]*
3 Sun Ep	*Jesus preached the Good News of the Kingdom : and healed those who were sick. [Matt 4:23]*
Conv Paul	*I have chosen you from the world, says the Lord : to go and bear fruit that will last. [John 15:16]*
4 Sun Ep	*The Spirit of the Lord is upon me : He has anointed me to preach Good News. [Luke 4:18]*
Present.	*This is the Light of Revelation to the nations : and the Glory of Your people, Israel. [Luke 2:32]*
5 Sun Ep	*I Am the Light of the world, says the Lord : those who follow Me will have the Light of Life. [John 8:12]*
6 Sun Ep	*Lord, to whom shall we go? : You have the words of Eternal Life. [John 6:68]*
7 Sun Ep	*Those who love Me will hold to My words : and My Father will love them and We will come to them. [John 14:23]*
Matthias	*If any serve Me : the Father will honor them. [John 12:26]*
8 Sun Ep	*My sheep listen to My voice : I know them, and they follow Me. [John 10:27]*
Transfig.	*This is My Son, My Beloved : in Him is all My delight. [Matt 17:5]*

People **Alleluia. Alleluia. Alleluia.**

HOLY GOSPEL

Deacon or Celebrant *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon . . .

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

A hymn may be sung immediately before or after the sermon.

Professing

The Nicene Creed

STAND as we proclaim our faith in unity with the whole Church throughout time and space as we recite the words of the Creed.

The Nicene Creed, properly termed "Niceno-Constantinopolitan," was accepted by the Council of Constantinople in A.D. 381, being based on the Creed of the Council of Nicaea of A.D. 325. It was written to define Christianity and holds to this day as the binding definition of our religious faith. The word "men" in parentheses, though in the original Greek, was left out in the ICET text because it is somewhat redundant and certainly includes women as well. The words "and the Son" in brackets are the *Filioque* clause added to the original text by the Roman Church. Though theologically appropriate, they are a stumbling block toward unity with the Eastern Orthodox Church and will probably soon be removed from English translations.

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us (men) **and for our salvation**
He came down from heaven;
Genuflect **by the Power of the Holy Spirit**
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

The Liturgy of the Eucharist

The Offering of Prayer

Our offerings to God consist of four parts: (1) our prayers to God for all His gifts, (2) our money, time, and talents, (3) our very selves as expressed in the offertory hymn, and finally (4) our bread and wine, which God will use to turn back into His own Offering to us, the Body and Blood of Christ.

Assistant *Father, we pray for Your Holy Catholic Church;*

People **That we all may be one.**

Assistant *Grant that every member of the Church may truly and humbly serve You;*

People **That Your Name may be glorified by all people.**

Assistant *We pray for N. our primate, N. our bishop, and all bishops, priests, and deacons;*

People **That they may be faithful ministers of Your word and sacraments.**

Assistant *We pray for all who govern and hold authority in the nations of the world, especially N. our secretary general [of the UN], N. our president, and N. our governor;*

People **That there may be justice and peace on the earth.**

Assistant *Give us grace to do Your will in all that we undertake;*

People **That our works may find favor in Your sight.**

Assistant *Have compassion on those who suffer from any grief or trouble, (especially _____);*

People **That they may be delivered from their distress.**

Assistant *Give to the departed, (especially _____) eternal rest;*

People **Let light perpetual shine upon them.**

Assistant *We praise You for your saints (especially _____) who have entered into joy;*

People **May we also come to share in Your heavenly Kingdom.**

Assistant *Let us pray for our own needs and those of others.*

Silence is kept for private prayer, or the people may add specific petitions aloud, concluding with "Lord in Your mercy," to which the people respond, "Hear our prayer."

Celebrant *Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son, Jesus Christ our Lord.*

People **Amen.**

Celebrant *The peace of the Lord be with you always.*

People **And also with you.**

The people greet one another with the kiss of peace.

The Offering of Money

SIT. The Church depends on the people for its support. We give back to God a portion of what He has given to us. During the offering, special music may be offered, or a hymn may be sung.

The Offering of Ourselves

The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

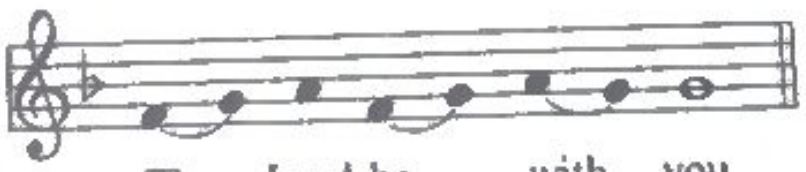
People **Blessed be God forever.**

As they wash their hands, the celebrant and assistants pray quietly, "*Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin.*"

Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

STAND as we recite the ancient dialog that precedes the Eucharistic Sacrifice.

The Sursum Corda

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

The celebrant continues (here or p. 40):

CHRISTMAS

℗ It is indeed right and sal-u - tar - y that we should at all times and in

all places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through

Christ our Lord. In the wonder and mystery of the Word made flesh you

have opened the eyes of faith to a new and radiant vi-sion of your glo-ry;

that, beholding the God made vis - i-ble, we may be drawn to love the

God whom we can - not see. And so, with the Church on earth and the

hosts of heav-en, we praise your name and join their un-end - ing hymn:

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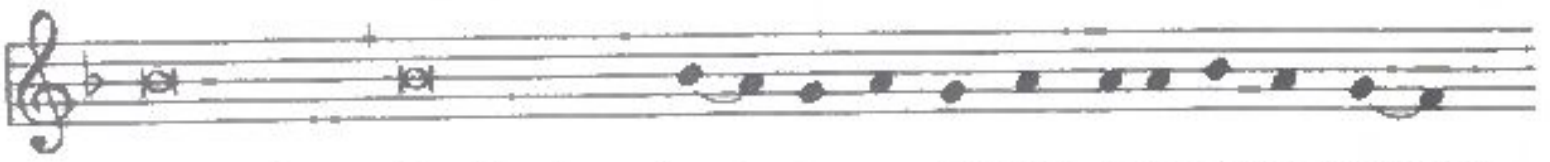
EPIPHANY

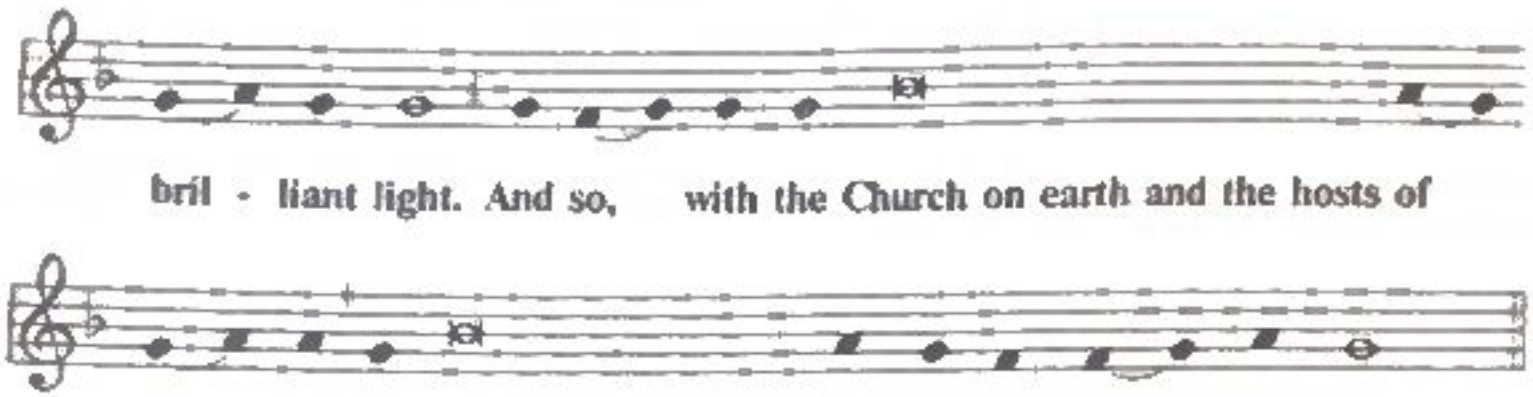
℗ It is indeed right and sal-u - tar - y that we should at all times and



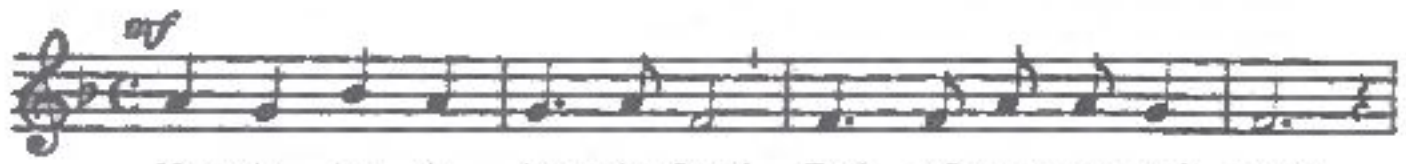
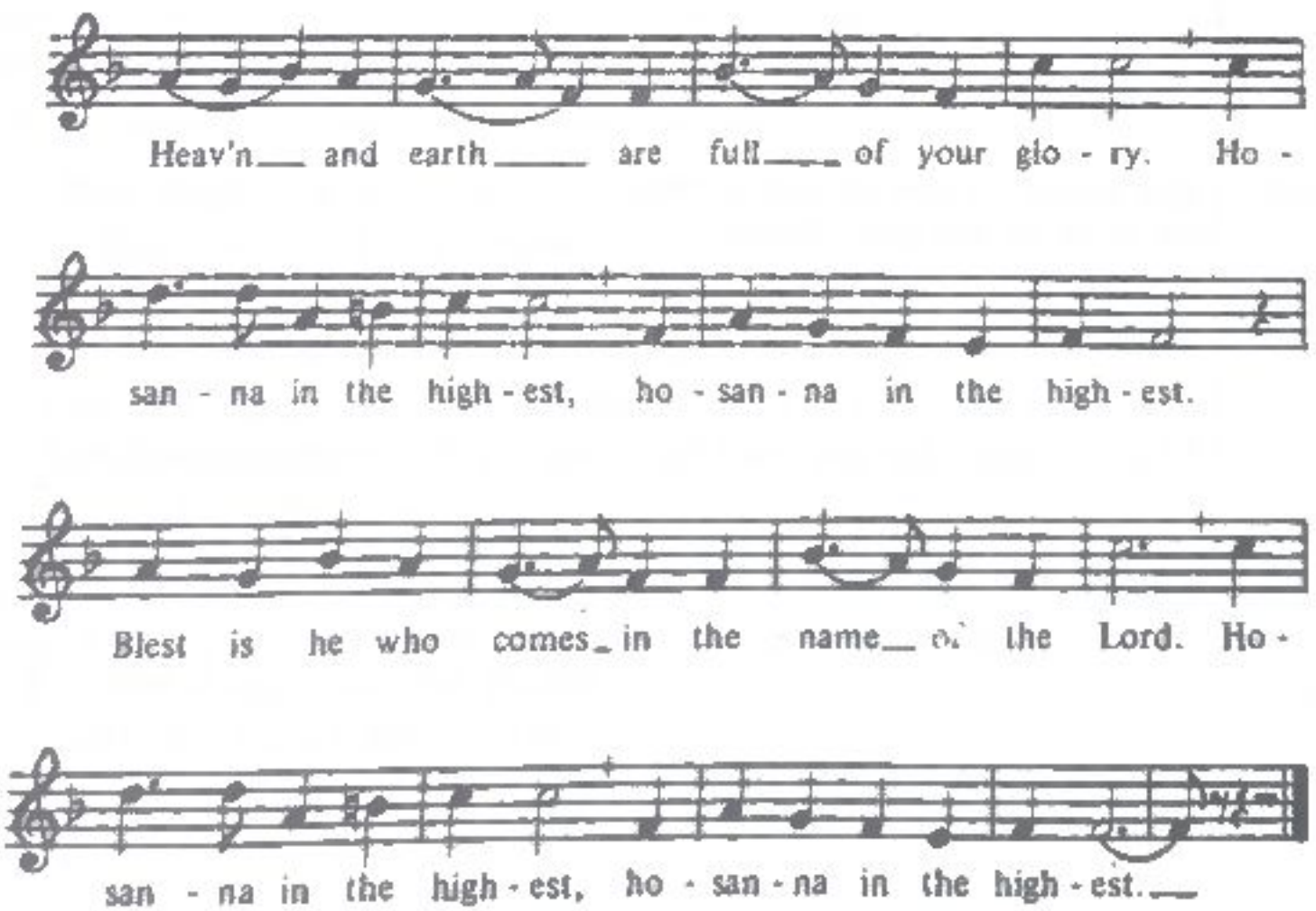
in all places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through

Christ our Lord. Shar-ing our life, he lived among us to reveal your glo-ry

and love, that our darkness should give way to his own



The Sanctus

Setting: Richard Proulx, 1977


Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

The Great Thanksgiving

ALL KNEEL for the most sacred part of the Liturgy. Praying over the gifts of bread and wine, the celebrant continues as we bow our heads:

Celebrant *We give thanks to You, O God, for the goodness and love which You have made known to us in creation; in the calling of Israel to be Your people; in Your word spoken through the prophets; and above all in the Word made flesh, Jesus, Your Son. For in these last days You sent Him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Him, You have delivered us from evil and made us worthy to stand before You. In him, You have brought us out of error into Truth, out of sin into Righteousness, out of death into Life.*

Here the celebrant lifts the paten in one hand and holds the other in blessing above it:

Celebrant *On the night before He died for us,*
our Lord Jesus Christ took bread;
and when He had given thanks to You,
He broke it and gave it to His disciples, and said,

"Take, eat: This is My Body, which is given for you.
Do this for the remembrance of Me."

The celebrant (and any others standing) genuflect to honor the consecrated Body of Christ and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

Celebrant *After supper He took the cup of wine,*
and when He had given thanks,
He gave it to them, and said,

"Drink This, all of you:
This is My Blood of the New Covenant,
Which is shed for you and for many for the forgiveness of sin.
Whenever you drink it, do this for the remembrance of Me."

Again the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Celebrant *Therefore, according to His command, O Father,*

People **We remember His death,**
we proclaim His Resurrection,
we await His coming in glory.

The celebrant continues the prayers as we gaze upon the Sacrament:

Celebrant *And we offer our sacrifice of praise and thanksgiving to You, O Lord of all, presenting to You, from Your creation, this bread and wine.*

We pray You, gracious God, to send Your Holy Spirit upon these gifts, that they may be the Body of Christ and His Blood of the New Covenant. Unite us ✠ to Your Son in His Sacrifice, that we may be acceptable through Him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under Your Christ, and bring us to that heavenly country where, with _____ and all Your saints, we may enter the everlasting heritage of Your sons and daughters; through Jesus Christ our Lord, the Incarnate God, the Head of the Church, and the Author of our salvation.

STAND. The celebrant holds the sacred Bread and Wine. All sing together to conclude the Great Thanksgiving:

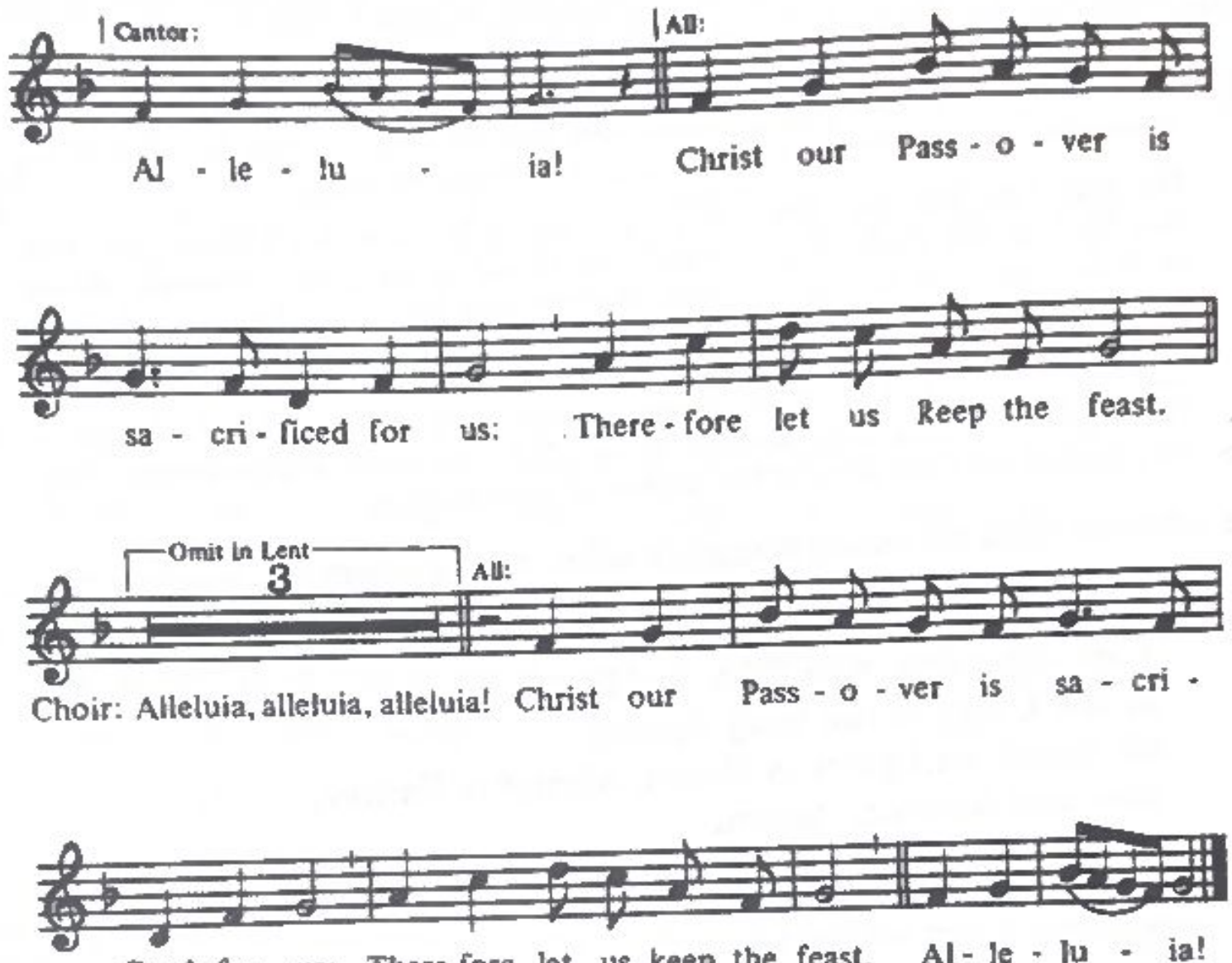
All **Through Him, with Him, in Him,**
in the Unity of the Holy Spirit,
all honor and glory is Yours, Almighty Father,
now and forever. Amen.

Celebrant *As our Savior Christ has taught us, we now pray:*

People **Our Father in heaven,**
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.

As the celebrant breaks the bread:

Setting: Richard Proulx, 1977

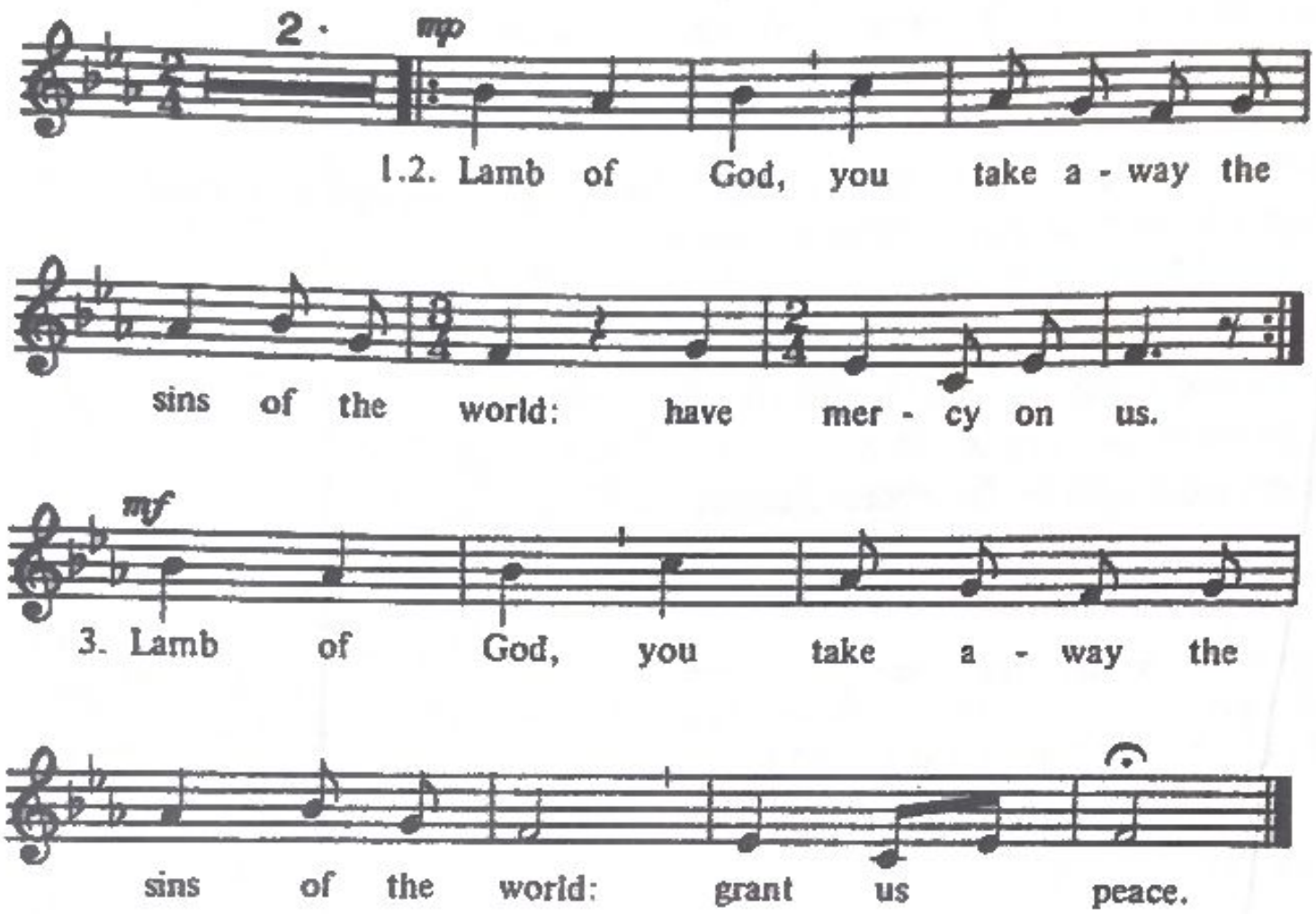

Cantor:
All:
Al - le - lu - ia! Christ our Pass - o - ver is
sa - cri - ficed for us: There - fore let us Keep the feast.
Omit in Lent
3
All:
Choir: Alleluia, alleluia, alleluia! Christ our Pass - o - ver is sa - cri -
ficed for us: There-fore let us keep the feast. Al - le - lu - ia!

KNEEL and remain kneeling throughout the Communion.

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977

2.
mp
1.2. Lamb of God, you take a - way the
sins of the world: have mer - cy on us.
mf
3. Lamb of God, you take a - way the
sins of the world: grant us peace.

The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table -- JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast.

The Body of Christ. **Amen.** *The Blood of Christ.* **Amen.**

Hymns, psalms, or anthems are sung during the administration of Communion.

STAND to thank God for His blessings, saying or singing the Song of Simeon:

All

Lord, now You let Your servant go in peace;
Your word has been fulfilled.
My own eyes have seen the Salvation
which You have prepared in the sight of every people:
a Light to reveal You to the nations
and the Glory of Your people Israel.
Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning,
is now, and will be forever. Amen.

The Celebrant blesses the people:

Celebrant *The LORD bless you and keep you.*
The LORD make His face shine on you and be gracious to you.
The LORD look upon you with favor and give you peace.
In the Name of the Father, ✠ and of the Son, and of the Holy Spirit.

People **Amen!**

A hymn is sung as the ministers leave. From the back of the church the deacon or assistant dismisses the people. It is neither appropriate for the people to leave before the dismissal nor to remain after the dismissal. The Liturgy is meant to be part of life, and this is the point in time in which the Liturgy of Eucharist and the Liturgy of Life are connected.

Recessional Hymn

Deacon *Go in peace to love and serve the Lord!*

People **Thanks be to God!**

Lent

Jesus struggles forty days

The Season of Lent

Lent begins on Ash Wednesday, which is 40 days (excluding Sundays) before Easter Day. Six Sundays fall within the season of Lent but, because they are celebrations of the Resurrection, are excluded from the fasting and penitence of the season. The 40 days represent the 40 days which Jesus spent in the wilderness before beginning His ministry.

Lent is a time when we concentrate on the suffering and crucifixion of our Lord. We set aside joyous celebrations and exclude our primary celebration song, "Alleluia," from our worship. Three days of Lent -- Ash Wednesday, Good Friday, and Holy Saturday -- are days of complete fasting and abstinence. The other days, particularly the Fridays, may also be observed as days when we fast or give up special pleasures of life. We should give up pleasures in a way that will help us concentrate on our Lord's suffering when we forego them for ourselves.

The season is also filled with special liturgical events. The first day, Ash Wednesday, is the most inwardly-directed, penitential day of the year. The color is black. The focus is on our sin and its forgiveness by our Lord. Confession dominates the liturgy. The Ash Wednesday liturgy appears here preceding the remainder of the Lenten Eucharist. It takes the place of the usual confession and praise celebration.

The final week of Lent is Holy Week. It contains the Church's primary rites. The liturgies for this week are set apart in an entirely separate section of this book following those for Lent.

Ash Wednesday Liturgy

The ministers enter in silence. The Mass for Ash Wednesday begins with a Liturgy of Confession and the disposition of ashes.

Psalm 51

Celebrant *Have mercy on me, O God, according to Your lovingkindness;*
in Your great compassion blot out my offenses.

People **Wash me through and through from my wickedness,**
and cleanse me from my sin.

For I know my transgressions,
and my sin is ever before me.

Against You only have I sinned
and done what is evil in Your sight.

And so You are justified when You speak
and upright in Your judgment.

Indeed, I have been wicked from my birth,
a sinner from my mother's womb.

For behold, You look for truth deep within me,
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure;
wash me, and I shall be clean indeed.

Make me hear of joy and gladness,
that the body You have broken may rejoice.

Hide Your face from my sins,
and blot out all my iniquities.

Create in me a clean heart, O God,
and renew a right spirit within me.

Cast me not away from Your Presence,
and take not Your Holy Spirit from me.

Celebrant *Give me the joy of Your saving help again,*
and sustain me with Your bountiful Spirit.

People **I shall teach Your ways to the wicked,**
and sinners shall return to You.

Deliver me from death, O God,
and my tongue shall sing of Your righteousness,
O God of my salvation.

Open my lips, O Lord,
and my mouth shall proclaim Your praise.

Had You desired it, I would have offered sacrifice,
but You take no delight in burnt-offerings.

The sacrifice of God is a troubled spirit;
a broken and contrite heart,
O God, You will not despise.

Be favorable and gracious to Zion,
and rebuild the walls of Jerusalem.

Then You will be pleased with the appointed sacrifices,
with burnt-offerings and oblations;
then shall they offer young bullocks upon Your altar.

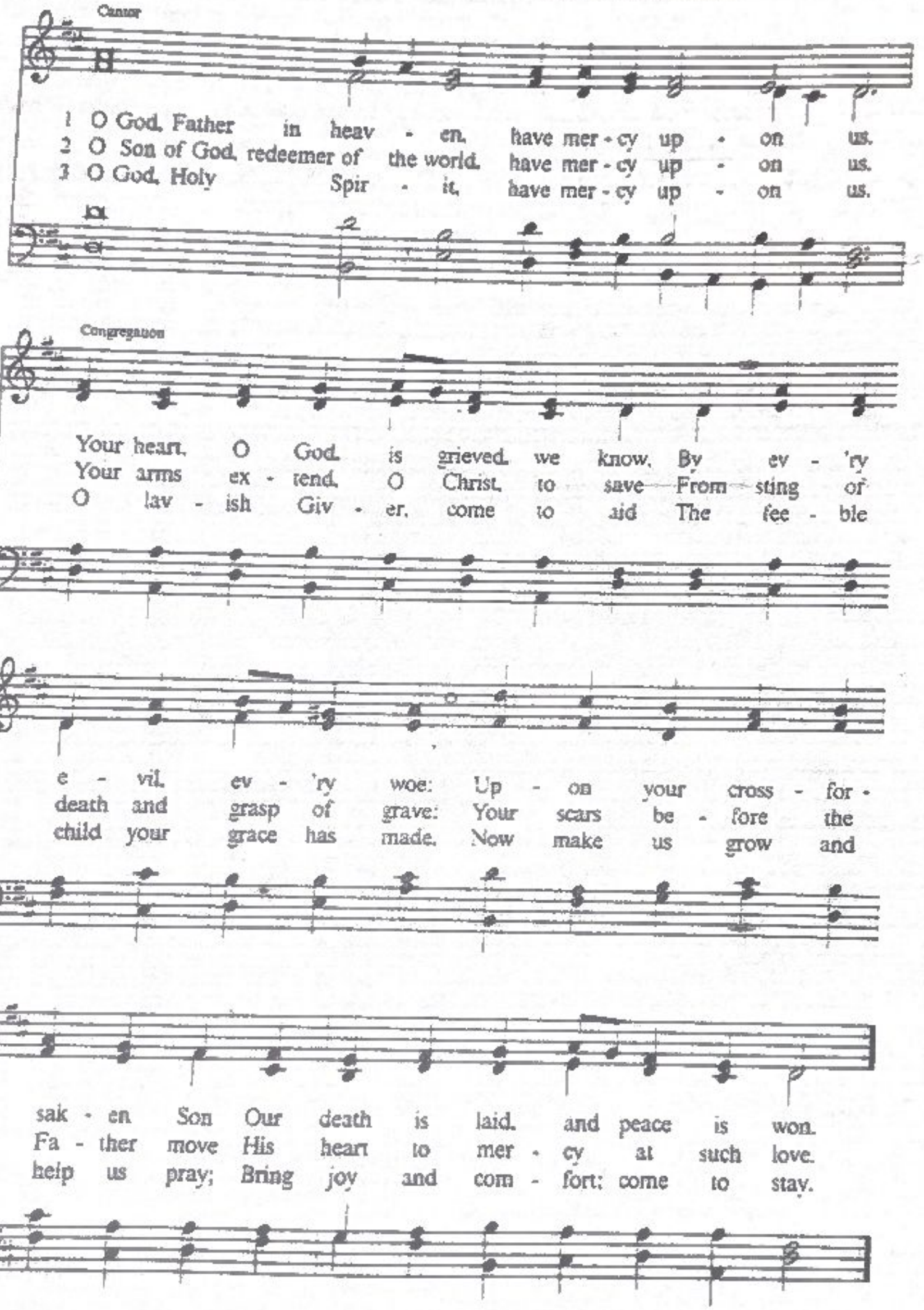
All **Glory to the Father, and to the Son, and to the Holy Spirit:**
as it was in the beginning, is now, and will be forever.
Amen.

Exhortation

Celebrant *Brothers and sisters: God created us to experience joy in communion with Him, to love all humanity, and to live in harmony with all of His creation. But sin separates us from God, our neighbors, and creation, and so we do not enjoy the life our Creator intended for us. Also, by our sin we grieve our Father, Who does not desire us to come under His judgment, but to turn to Him and live.*

As disciples of the Lord Jesus we are called to struggle against everything that leads us away from love of God and neighbor. Repentance, fasting, prayer, and works of love, the discipline of Lent, help us to wage our spiritual warfare. I invite you, therefore, to commit yourselves to this struggle and confess your sins, asking our Father for strength to persevere in your Lenten discipline.

KNEEL for the hymn and confession.


Cantor
1 O God, Father in heav - en, have mer - cy up - on us.
2 O Son of God, redeemer of the world, have mer - cy up - on us.
3 O God, Holy Spir - it, have mer - cy up - on us.
Congregation
Your heart, O God, is grieved, we know, By ev - 'ry
Your arms ex - tend, O Christ, to save From sting of
O lav - ish Giv - er, come to aid The fee - ble
e - vil, ev - 'ry woe: Up - on your cross - for -
death and grasp of grave: Your scars be - fore the
child your grace has made. Now make us grow and
sak - en Son Our death is laid, and peace is won.
Fa - ther move His heart to mer - cy at such love.
help us pray; Bring joy and com - fort; come to stay.

Confession

Celebrant *Most holy and merciful Father:*

People **We confess to You and to one another, and to the whole Communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

Celebrant *We have not loved You with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.*

People **Have mercy on us, Lord.**

We have been deaf to Your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved Your Holy Spirit.

Have mercy on us, Lord.

We confess to You, Lord, all our past unfaithfulness. The pride, hypocrisy, and impatience in our lives,

We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,

We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,

We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,

We confess to you, Lord.

Celebrant *Accept our repentance, Lord, for the wrongs we have done. For our blindness to human need and suffering, and our indifference to injustice and cruelty,*

People **Accept our repentance, Lord.**

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

Accept our repentance, Lord.

For our waste and pollution of Your creation, and our lack of concern for those who come after us,

Accept our repentance, Lord.

Restore us, Good Lord, and let Your anger depart from us.

Hear us, Lord, for Your mercy is great. Amen.

Imposition of Ashes

The people come forward to receive ashes. They kneel before the altar, and the ministers apply ashes to the forehead of each person with the words:

Minister *Remember that you ✠ are dust, and to dust you shall return.*

Absolution

All KNEEL again for conclusion of the rite of penance.

Celebrant *Accomplish in us, O God, the work of Your salvation,*

People **that we may show forth Your glory in the world.**

Celebrant *By the Cross ✠ and Passion of Your Son, our Lord,*

People **bring us with all Your saints to the joy of His Resurrection.**

The celebrant stands and addresses the congregation:

Celebrant *Almighty God, the Father of our Lord Jesus Christ, does not desire the death of sinners, but rather that they may turn from their wickedness and live. Therefore we implore Him to grant us true repentance and His Holy Spirit, that those things may please Him which we do on this day, that the rest of our life may be pure and holy, and that at the last we may come to His eternal Joy; through Jesus Christ our Lord.*

People **Amen.**

SILENCE precedes the Prayer of the Day. The Liturgy of Praise is omitted.

STAND for the prayer.

Prayer of the Day

Celebrant *Almighty and Ever-Living God, You hate nothing You have made and You forgive the sins of all who are penitent. Create in us new and honest hearts, so that, truly repenting of our sins, we may obtain from You, the God of all mercy, full pardon and forgiveness; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

People **Amen.**

SIT. The liturgy continues with the Lessons.

TURN TO PAGE 59.

Lent After Ash Wednesday

The Liturgy of the Word

Preparation

STAND at the bell or other announcement that the procession is about to begin. In this gesture we greet the Cross of Christ. We make the sign of the cross in remembrance of our baptism and then sing a hymn of praise.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

The Entrance Hymn

SIT for announcements (if any).

STAND as the celebrant welcomes us in the Name of the Lord to begin the Celebration. We show our union with God, the Church, and our neighbor by our response.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

Confession

ALL KNEEL. Before we hear God's word, we acknowledge our sins, ask for mercy, and accept His pardon. The celebrant rises to give the absolution.

The people and celebrant say together part of the 51st Psalm:

All **Have mercy on me, O God, according to Your lovingkindness;**
in Your great compassion blot out my offenses.
Wash me through and through from my wickedness,

and cleanse me from my sin.
For I know my transgressions only too well,
and my sin is ever before me.

Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.

The people and celebrant continue with the confession. A pause is left as indicated where people remember their individual sins in silence before God.

All **Holy God, heavenly Father,**
You formed me from the dust in Your image and likeness,
and redeemed me from sin and death
by the Cross of Your Son Jesus Christ.
Through the water of Baptism
You clothed me with the shining garment of His righteousness
and established me among Your children in Your Kingdom.
But I have squandered the inheritance of Your saints
and have wandered far in a land that is waste.
Especially before You, Lord, I remember
the wrong things that I have done
and the good things I have failed to do:

Silence is kept for the people to pray and remember.

All **Therefore, O Lord, from these**
and all other sins I cannot now remember,
I turn to You in sorrow and repentance.
Receive me again into the arms of Your mercy,
and restore me to the blessed company
of your faithful people;
through Him in Whom You have redeemed the world,
Your Son our Savior Jesus Christ.
Amen.

Celebrant *May Almighty God in mercy receive your confession of sorrow and of faith, strengthen you in all goodness, and by the power of the Holy Spirit ✠ keep you in eternal life.*

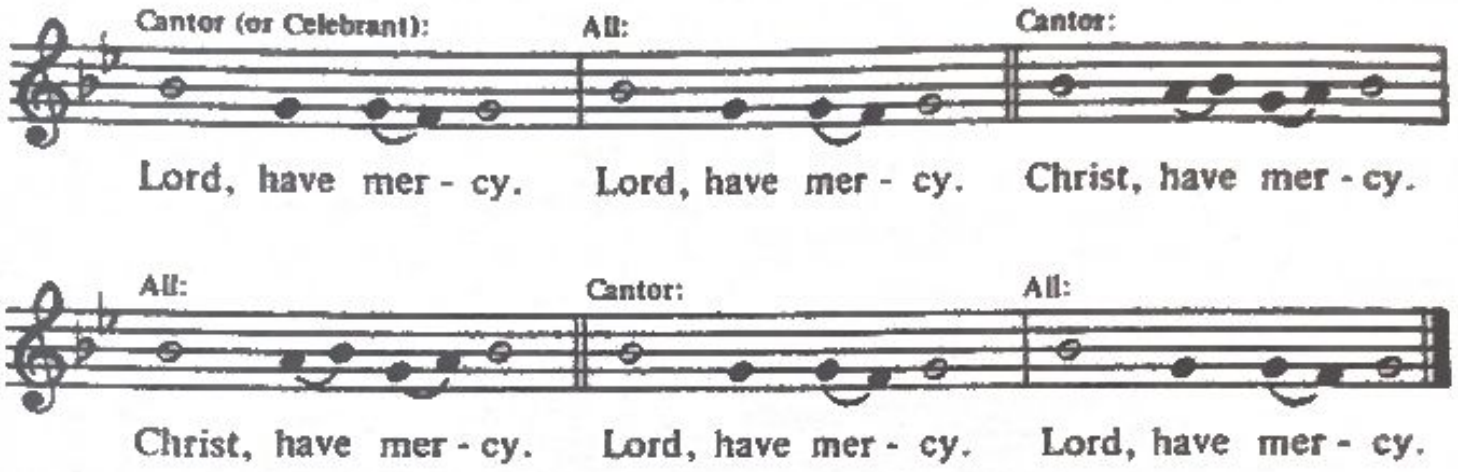
Amen.

Adoration

THE PEOPLE STAND. We all sing together the ancient Greek hymn ***Kyrie eleison***, which ties together our confession, praise, and prayer.

Kyrie

Setting: Richard Proulx, 1977



Prayer of the Day

In the Prayer of the Day, or Collect, our thoughts are collected and focused on the day's theme. Prayer is an appropriate connection between our praises and hearing the Scripture.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

St. Matthias Feb 24 *Almighty God, You chose Your faithful servant Matthias to be numbered among the Twelve. Grant that Your Church, being delivered from false apostles, may always be taught and guided by faithful and true pastors; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

1st Sun. in Lent *O Lord God, You led Your ancient people through the wilderness and brought them to the promised land. Guide now the people of Your Church, that, following our Savior, we may walk through the wilderness of this world toward the glory of the world to come; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

2nd Sun. in Lent — *Heavenly Father, it is Your glory always to have mercy. Bring back all who have erred and strayed from Your ways; lead them again with penitent hearts and steadfast faith to embrace and hold fast to the unchangeable truth of Your Word, Jesus Christ Your Son; Who with You and the Holy Spirit lives and reigns, One God, forever and ever.*

3rd Sun. in Lent — *Father, You have taught us to overcome our sins by prayer, fasting, and works of mercy. When we are discouraged by our weakness, give us confidence in Your Love. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, forever and ever.*

4th Sun. in Lent — *God our Father, Your Word, Jesus Christ, spoke peace to a sinful world and brought humanity the gift of reconciliation by the suffering and death He endured. Teach us, the people who bear His Name, to follow the example He gave us: may our faith, hope, and charity turn hatred to love, conflict to peace, death to Eternal Life. We ask this through Christ our Lord.*

5th Sun. in Lent — *Father in heaven, the Love of Your Son led Him to accept the suffering of the Cross that we might glory in new Life. Change our selfishness into self-giving. Help us to embrace the world You have given us, that we may transform the darkness of its pain into the life and joy of Easter. Grant this through Christ our Lord.*

St. Joseph March 19 — *O God, Who from the family of Your servant David raised up Joseph to be the guardian of Your Incarnate Son and the spouse of His virgin mother: Give us grace to imitate his uprightness of life and his obedience to Your commands; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, forever and ever.*

Annunciation March 25 — *Pour Your grace into our hearts, O Lord, that we who have known the Incarnation of Your Son Jesus Christ, announced by an angel to the Virgin Mary, may by His Cross and Passion be brought to the Glory of His Resurrection; Who lives and reigns with You, in the Unity of the Holy Spirit, One God, now and forever.*

People **Amen.**

Listening

SIT to hear the Scriptures read and to recite the ancient psalms.

Holy Scripture is the story of Salvation History, which focuses on Jesus Christ. The Bible is called "God's word" not because God dictated it to an ancient secretary, but because it speaks of the Love which God has had for people throughout history and points us toward Jesus, the Word of Love made Man.

FIRST LESSON. During Lent, this lesson an Old Testament reading.

Reader *A reading from ...*

...

This is the word of the Lord.

People **Thanks be to God.**

RESPONSORIAL PSALM. We join in one of the ancient hymns of the Jewish people.

SECOND LESSON. This lesson is usually from an epistle, but it sometimes is from the Book of Revelation.

Reader *A reading from ...*

...

This is the Word of the Lord.

People **Thanks be to God.**

WE STAND to sing a hymn before hearing the Holy Gospel. Our standing for the Gospel shows our special honor for this Good News. This is the usual place of the "Alleluia" chant, which is elminated from our worship during Lent. During the hymn, the Gospel Procession may take place. Following the hymn the Gospel is read:

Deacon or Celebrant *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon ...

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

A hymn may be sung immediately before or after the sermon.

The Nicene Creed

STAND as we proclaim our faith in unity with the whole Church throughout time and space as we recite the words of the Creed.

The Nicene Creed, properly termed "Niceno-Constantinopolitan," was accepted by the Council of Constantinople in A.D. 381, being based on the Creed of the Council of Nicaea of A.D. 325. It was written to define Christianity and holds to this day as the binding definition of our religious faith. The word "men" in parentheses, though in the original Greek, was left out in the ICET text because it is somewhat redundant and certainly includes women as well. The words "and the Son" in brackets are the *Filioque* clause added to the original text by the Roman Church. Though theologically appropriate, they are a stumbling block toward unity with the Eastern Orthodox Church and will probably soon be removed from English translations.

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.
We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us (men) and for our salvation
He came down from heaven;
by the Power of the Holy Spirit
Bow
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again

in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

THE LITURGY OF THE EUCHARIST

The Offering of Prayer

Our offerings to God consist of four parts: (1) our prayers to God for all His gifts, (2) our money, time, and talents, (3) our very selves as expressed in the offertory hymn, and finally (4) our bread and wine, which God will use to turn back into His own Offering to us, the Body and Blood of Christ.

The assistant minister leads the prayers of the people. After each petition, the congregation responds *"Kyrie eleison,"* the Church's ancient prayer for mercy, which translates from Greek as "Lord, have mercy."

Assistant *In peace, let us pray to the Lord, saying* "Kyrie eleison."

People ***Kyrie eleison.***

Assistant *For the Holy Church of God, that it may be filled with Truth and Love, and be found without fault at the Day of Your Coming, we pray to You, O Lord.*

People ***Kyrie eleison.***

For all bishops, priests, and deacons, and for all the holy people of God, we pray to You, O Lord.

For all who fear God and believe in You, Lord Christ, that our divisions may cease, and that all may be one as You and the Father are One, we pray to You, O Lord.

For those who do not yet believe, and for those who have lost their faith, that they may receive the Light of the Gospel, we pray to You, O Lord.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to You, O Lord.

For those in positions of public trust, that they may serve justice and promote the dignity and freedom of every person, we pray to You, O Lord.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to You, O Lord.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to You, O Lord.

For this community of faith, that we may be delivered from hardness of heart and show forth Your Glory in all that we do, we pray to You, O Lord.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to You, O Lord.

For all who have commended themselves to our prayers, for our families, friends, and neighbors, and especially for _____, that being freed from anxiety, they may live in joy, peace, and health, we pray to You, O Lord.

Silence is kept for private prayer, or the people may add specific petitions aloud, concluding with "We pray to You, O Lord" to which the people respond, "*Kyrie eleison*."

Assistant *For all who have died in the Communion of Your Church, and those whose faith is known to You alone, especially _____, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to You, O Lord.*

Rejoicing in the fellowship of the ever-blessed Virgin Mary, _____, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People **To You, O Lord our God.**

Celebrant *For Yours is the Majesty, O Father, Son, and Holy Spirit; Yours is the Kingdom and the power and the glory, now and forever.*

People **Amen.**

Celebrant *The peace of the Lord be with you always.*

People **And also with you.**

The people greet one another with the kiss of peace.

The Offering of Money

SIT. The Church depends on the people for its support. We give back to God a portion of what He has given to us. During the offering, special music may be offered, or a hymn may be sung.

The Offering of Ourselves

The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

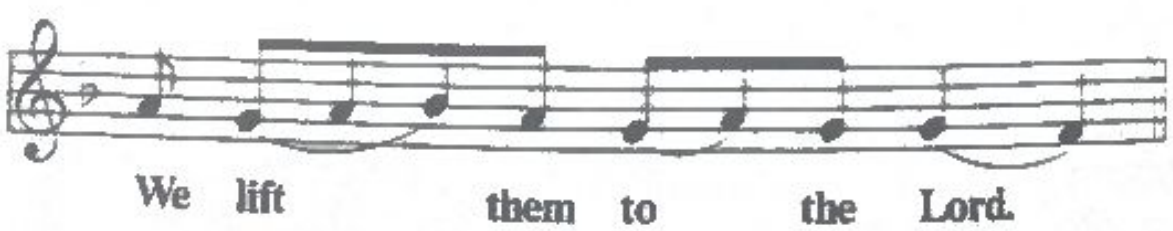
People **Blessed be God forever.**

As they wash their hands, the celebrant and assistants pray quietly, *"Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin."*

Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

STAND as we recite the ancient dialog that precedes the Eucharistic Sacrifice.

The Sursum Corda

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

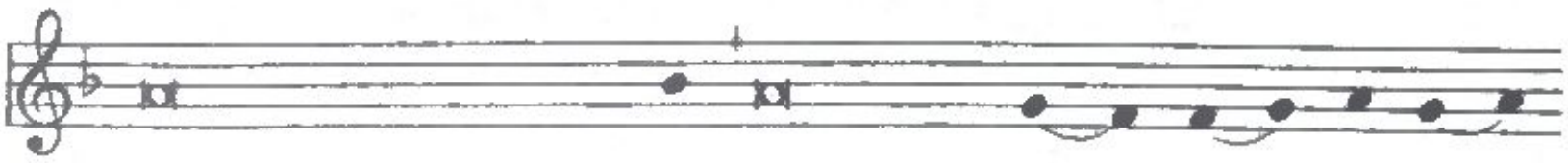
The celebrant continues:

℗ **It is indeed right and sal-u - tar - y that we should at all times and**

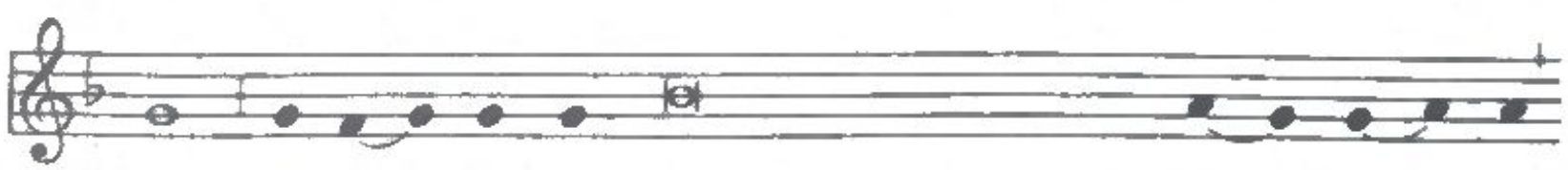
in all places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through

Christ our Lord. You bid your people cleanse their hearts and prepare with

joy for the pas - chal feast. Re-new our zeal in faith and life, and



bring us to the fullness of grace that belongs to the chil - dren of

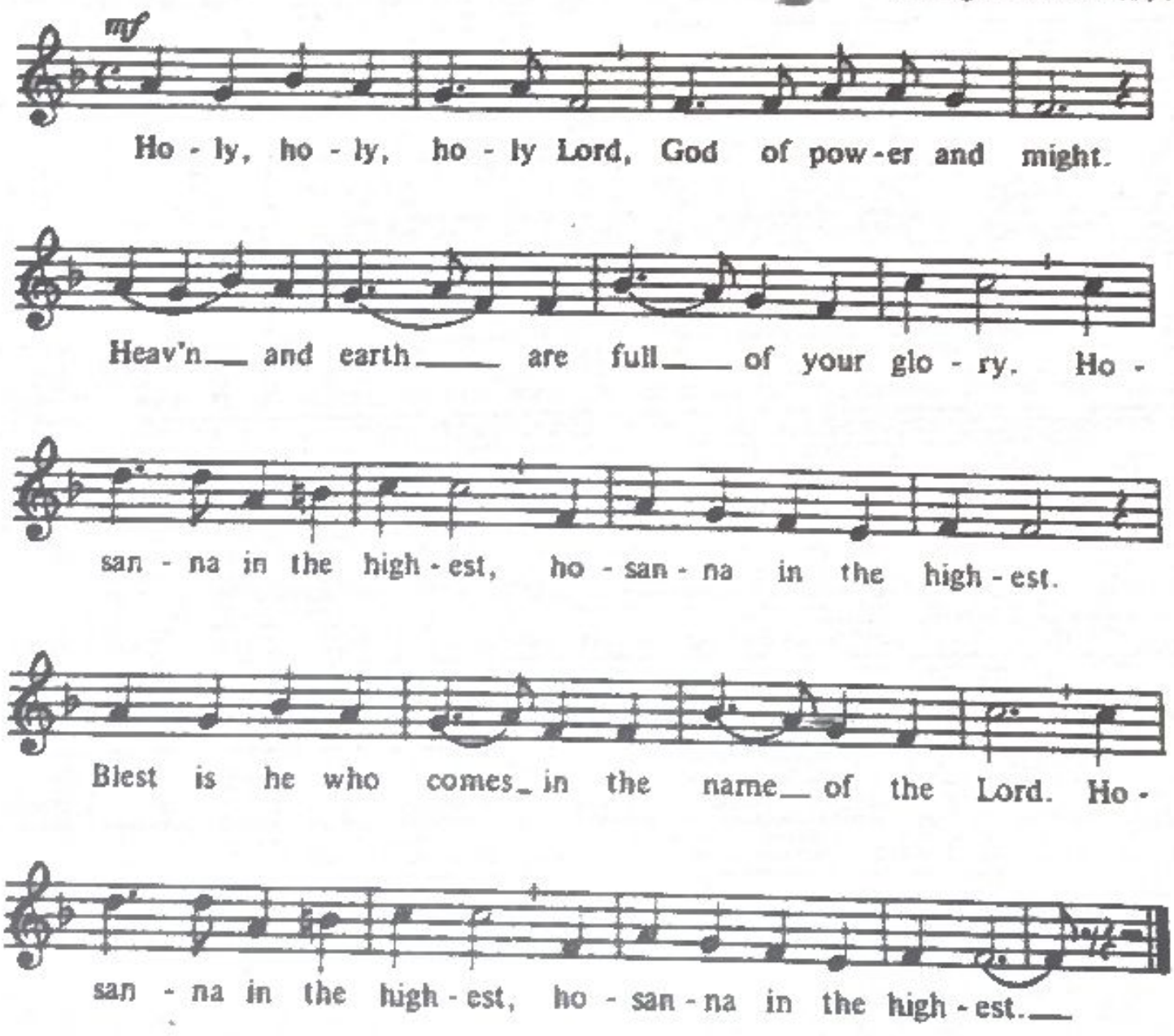


God. And so, with the Church on earth and the hosts of heav - en,

we praise your name and join their un-end - ing hymn:

The Sanctus

Setting: Richard Proulx, 1977


mf
Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

The Great Thanksgiving

KNEEL for the most sacred part of the Liturgy. (If there are no kneelers, the people may stand, but not sit. If standing, all genuflect together with the celebrant at the appropriate times.) Praying over the bread and wine, the celebrant continues as we bow our heads:

Celebrant *We come to You, Father, with praise and thanksgiving, through Jesus Christ Your Son. Through Him we ask You to accept and bless ✠ these gifts we offer You in sacrifice.*

We offer them for Your Holy Catholic Church. Watch over it, Lord and guide it; grant it peace and unity throughout the world.

We offer them for N. our primate, for N. our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.

Remember, Lord, Your people, [especially those for whom we now pray, _____]. Remember all of us gathered here before You. You know how firmly we believe in You and dedicate ourselves to You. We offer You this sacrifice of praise for ourselves and those who are dear to us. We pray to You, our living and true God, for our well-being and redemption.

In union with the whole Church we honor Mary, the blessed virgin mother of Jesus Christ our Lord and God. We honor Joseph her husband, the apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, Jude, Mary Magdalene, Mary and Martha, and all the saints. May their merits and prayers gain us Your constant help and protection.

Father, accept this offering from Your whole family. Grant us Your peace in this life and bring us to the joys of Life Eternal.

Bless and approve our offering; make it acceptable to You, an offering in spirit and in truth. Let it become for us the Body ✠ and Blood ✠ of Jesus Christ, Your only Son, our Lord.

The celebrant lifts the paten in one hand and holds the other in blessing above it:

Celebrant *The day before He suffered, He took bread in His sacred hands and, looking up to heaven, to You, His Almighty Father, He gave You thanks and praise. He broke the bread, gave it to His disciples, and said:*

Take this, all of you, and eat it:
This is My Body Which will be given up for you.

The celebrant (and any others standing) genuflect to honor the consecrated Body of Christ and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

Celebrant *When supper was ended, He took the cup. Again He gave You thanks and praise, gave the cup to His disciples, and said:*

Take this, all of you, and drink from it:
This is the Cup of My Blood, the Blood of the New and Everlasting Covenant. It will be shed for you and for all people so that sins may be forgiven. Do this in memory of Me.

Celebrant *When supper was ended, He took the cup. Again He gave You thanks and praise, gave the cup to His disciples, and said:*

Take this, all of you, and drink from it:
This is the Cup of My Blood, the Blood of the New and Everlasting Covenant. It will be shed for you and for all people so that sins may be forgiven. Do this in memory of Me.

Again the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Celebrant *Let us proclaim the mystery of faith:*

All **When we eat this Bread and drink this Cup,**
we proclaim Your death, Lord Jesus,
until You come in glory.

The celebrant continues the prayers as we gaze upon the Sacrament:

Celebrant *Father, we celebrate the Memory of Christ, Your Son. We, Your people and Your ministers, recall His Passion, His Resurrection from the dead, and His Ascension into Glory; and from the many gifts You have given us, we offer to You, God of Glory and Majesty, this holy and perfect Sacrifice: the Bread of Life and the Cup of Eternal Salvation.*

Look with favor on these offerings and accept them as once You accepted the gifts of Your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by Your Priest Melchisedech. Send Your Holy Spirit upon them and make them the Body ✠ of our Lord and His precious ✠ Blood.

Almighty God, we pray that Your angel may take this Sacrifice to Your Altar in heaven. Then, as we receive from this altar the Sacred Body and Blood of Your Son, let us ✠ be filled with every grace and blessing.

Remember, Lord, those who have died and have gone before us marked with the sign of faith, [especially those for whom we now pray, _____]. May these, and all who sleep in Christ, find in Your Presence light, happiness, and peace.

For ourselves, too, we ask some share in the fellowship of Your apostles and martyrs, with [_____ and] all the saints. Though we are sinners, we trust in Your mercy and love. Do not consider what we truly deserve, but grant us Your forgiveness.

Through Christ our Lord You give us all these gifts. You fill them with Life and Goodness, you bless them and make them holy.

Celebrant *As our Savior Christ has taught us, we now pray:*

People **Our Father, Who art in heaven,**
hallowed be Thy Name,
Thy Kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the Kingdom,
and the Power, and the Glory,
forever and ever. Amen.

As the celebrant breaks the bread:

Celebrant *Christ, our Passover is sacrificed for us.*

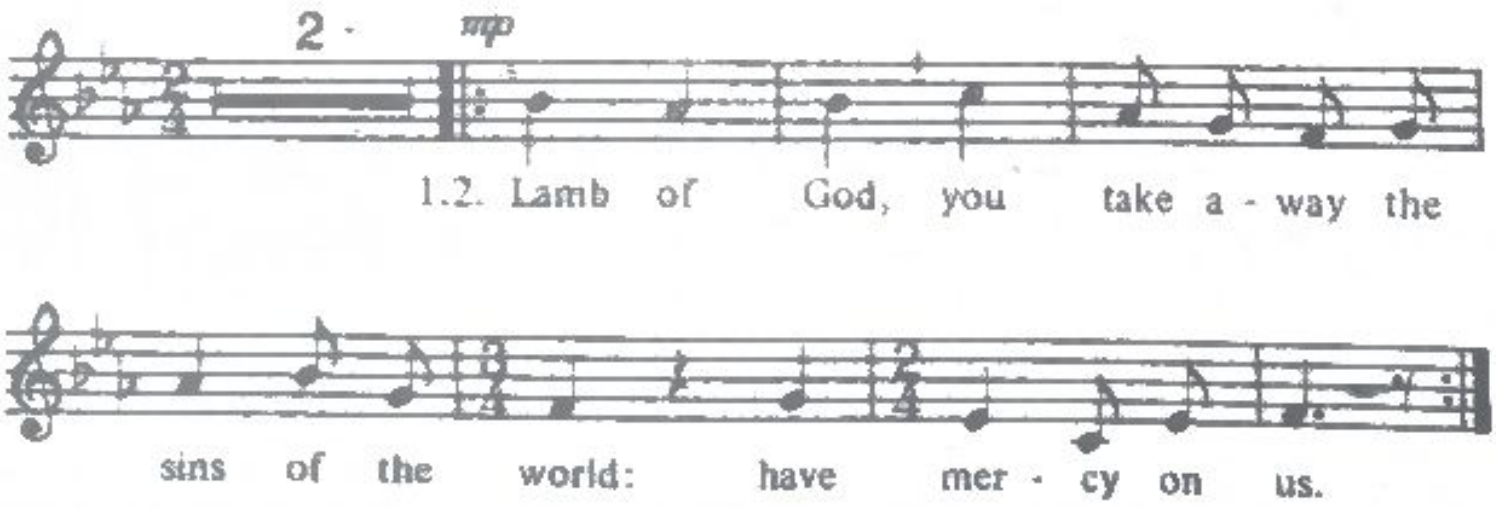
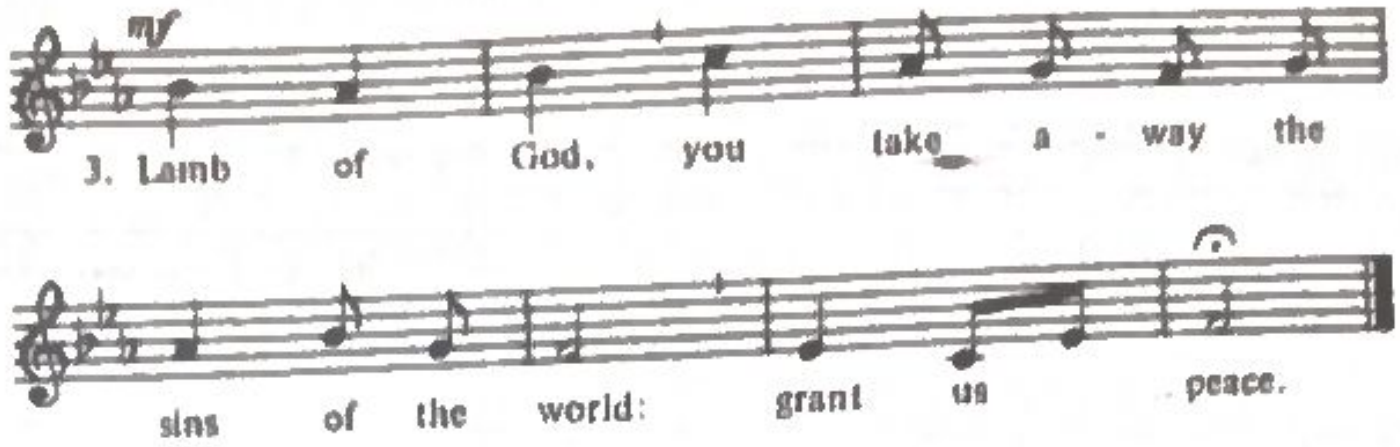
People **Therefore let us keep the feast.**

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977



The following prayer of humble access is said by all, still kneeling.

People **We do not presume to come to this, Your Table,**
O merciful Lord, trusting in our own righteousness,
but in Your manifold and great mercies.
We are not worthy so much as to gather
up the crumbs under Your Table.
But You are the same Lord Who always has mercy.
Grant us, therefore, gracious Lord,
so to eat the Flesh of Your dear Son Jesus Christ,
and to drink His Blood,
that we may ever more dwell in Him,
and He in us.
Amen.

The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table – JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast.

The Body of Christ. **Amen.** *The Blood of Christ.* **Amen.**

If desired, the following words may be said as appropriate at the distribution of the Body and Blood of our Lord.

Minister *The Body of our Lord Jesus Christ, Which was given for you, preserve your body and soul unto everlasting Life. Take and eat This in remembrance that Christ died for you, and feed on Him in your heart by faith, with thanksgiving.*

Minister *The Blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul unto everlasting Life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful.*

Hymns, psalms, or anthems are sung during the administration of Communion.

ALL STAND to thank God for His blessings:

All **Almighty and everliving God,**
we thank You for feeding us with the Spiritual Food
of the most precious Body and Blood
of Your Son our Savior Jesus Christ,
and for assuring us in these holy mysteries
that we are living members of the Body of Your Son,
and heirs of Your Eternal Kingdom.
And now, Father, send us out
to do the work You have given us to do,
to love and serve You
as faithful witnesses of Christ our Lord.
To Him, to You, and to the Holy Spirit,
be honor and glory, now and forever. Amen.

The Celebrant blesses the people with the ancient blessing of Aaron:

Celebrant *The LORD bless you and keep you.*
The LORD make His face shine on you and be gracious to you.
The LORD look upon you with favor and give you peace.

In the Name of the Father, ✠ and of the Son, and of the Holy Spirit.

People **Amen!**

A hymn is sung as the ministers leave. From the back of the church the deacon or assistant dismisses the people. It is neither appropriate for the people to leave before the dismissal nor to remain after the dismissal. The Liturgy is meant to be part of life, and this is the point in time in which the Liturgy of Eucharist and the Liturgy of Life are connected.

Recessional Hymn

Deacon *Go in peace to love and serve the Lord!*

People **Thanks be to God!**

Holy Week

God's Passion and the Love Feast

Holy Week begins with The Sunday of the Passion, or "Palm Sunday," the Sunday immediately before Easter Day. The liturgical color is changed from purple to blood-red scarlet to symbolize the heightened focus on our Lord's Passion.

Passion Sunday starts out with a festive celebration of Palms. This celebration takes place outside of the main worship space, and the people move in procession to the nave and chancel.

The tone of the liturgy shifts abruptly at the Liturgy of the Word and the reading of the Passion Narrative. From then on throughout the week, the Cross becomes the main focal point.

For the evening of Passion Sunday and throughout Holy Week, the service is simple and somber. The liturgies for Sunday evening through Thursday evening begin on page 79.

On Thursday afternoon, the Chrism Mass may be celebrated by the bishop at the cathedral church or another designated place. This is not to be confused with the proper celebration of the Last Supper, which takes place on Thursday evening. A Seder meal or other celebration of the Passover may take place during Holy Week, but should not detract from or alter the proper liturgy of Thursday evening.

Propers for Good Friday and Holy Saturday are found in the grey section of this book.

The Sunday of the Passion

The Blessing of Palms

The people gather in the parish hall or other place outside of the nave. The doors to the church are closed so that everyone is directed to the proper place for participation in the blessing of palms. Branches and leaves from palms and/or other trees or shrubs are set upon a table for blessing and then distribution to the people. Holy water should be available for the blessing.

Celebrant *Blessed is the King Who comes in the Name of the Lord:*

People **Peace in heaven and glory in the highest.**

Celebrant *Let us pray.*

Assist us mercifully with Your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts whereby You have given us life and immortality; through Jesus Christ our Lord.

Amen.

The Gospel of the Triumphant Entry is read by a deacon or priest. Full Gospel ceremonies are appropriate. The Gospels are:

Year A: Matthew 21: 1-11
Year B: Mark 11: 1-11a
Year C: Luke 19: 29-40

Deacon *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon . . .

The Gospel of the Lord.

People **Praise to You, O Christ.**

The celebrant then blesses the palm branches and sprinkles them with holy water.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us give thanks to the Lord our God.*

People **It is right to give Him thanks and praise.**

Celebrant *It is right to praise You, Almighty God, for the acts of love by which You have redeemed us through Your Son Jesus Christ our Lord. On this day He entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along His way. Let these branches be for us signs of His Victory, and grant that we who bear them in His Name may ever hail Him as our King, and follow Him in the way that leads to Eternal Life; Who lives and reigns in glory with You and the Holy Spirit, now and forever.*

Amen.

Celebrant *Blessed is He Who comes in the Name of the Lord!*

People **Hosanna in the highest!**

The palms are then distributed to the people, who gather to form a long procession into the church. The incense, cross, and candles lead the way, followed by the congregation, then the choir, and finally the ministers of the altar.

Celebrant *Let us go forth in peace;*

People **In the Name of Christ. Amen.**

The hymn "All glory, laud, and honor" is sung as the people process and enter the church. The procession stops for prayer as the celebrant enters the church.

Refrain

All glo - ry, laud, and hon - or to thee, Re-deem-er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com-pa - ny of an - gels is prais-ing thee on high;
3 The peo-ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - alt - ed, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.
Another harmonization, 74. Alternative tune: *Gloria, laus, et honor*, 155.

Words: Theoduiph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

o=54
76. 76. D

As the celebrant enters the door to the church, the music is stopped (at the next verse), and the following prayer is said:

Celebrant *Almighty God, Whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified: Mercifully grant that we, walking in the Way of the Cross, may find it none other than the Way of Life and Peace; through Jesus Christ our Lord.*

Amen.

The processional hymn then continues and the ministers take their place at the altar. The confession and adoration are eliminated, and the Prayer of the Day follows:

Celebrant *Let us pray.*

Almighty and everliving God, in Your tender love for the human race You sent Your Son our Savior Jesus Christ to take upon Him our nature, and to suffer death upon the Cross, giving us the example of His great humility: Mercifully grant that we may walk in the way of His suffering, and also share in His Resurrection; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, forever and ever.

Amen.

The Liturgy of the Word continues with the First Lesson, Psalm, and Second Lesson.

The hymn "Lord Christ, when first You came to earth" is suitable for the Gradual.

The Passion of our Lord is the Gospel. The traditional Gospel responses are eliminated. The people may sit until the verse which mentions the arrival of Jesus at Golgotha (Matt 27:33, Mark 15:22, or Luke 23:33). At this point all stand. At the mention of the death of Jesus, the gospeller pauses and all kneel in silence for a few moments.

TURN TO PAGE 83.

The Holy Eucharist

For Holy Week

Rubrics and directions are found in small helvetica type. The spoken words of the ministers and other individuals are found in *italic* or lightface type. The parts to be sung or spoken by the congregation and all the people together are found in **boldface** type.

The Liturgy of the Word

Preparation

ALL STAND as the procession enters the church in silence. In this gesture we greet the Cross of Christ. We make the sign of the cross in remembrance of our baptism and then sing a hymn of praise.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

The Hymn

SIT for announcements (if any).

EXCEPT THURSDAY EVENING, STAND as the celebrant welcomes us in the Name of the Lord to begin the Celebration. We show our union with God, the Church, and our neighbor by our response.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

ON THURSDAY EVENING ONLY, the following replaces "The Grace of our Lord."

Celebrant *In this Lenten season we have heard our Lord's call to intensify our struggle against sin, death, and the devil – all that keeps us from loving God and each other. This is the struggle to which we were committed at Baptism; God's forgiveness and the power of His Spirit to amend our lives continue with us because of His love for us in Jesus, our Savior.*

Within the community of His Church, God never wearies of giving peace and new life. In the words of absolution we receive forgiveness as from God Himself. This absolution we should not doubt, but firmly believe that thereby our sins are forgiven before God in heaven, for it comes to us in the Name and by the command of our Lord.

We who receive God's love in Jesus Christ are called to love one another, to be servants to each other as Jesus became our servant. Our commitment to this loving service is signified in the washing of feet, following the example our Lord gave us on the night before His death.

It is, however, in the Holy Eucharist that the members of Christ's Body participate most intimately in His Love. Remembering our Lord's Last Supper with His disciples, we eat the Bread and share the Cup of this meal. Together we receive the Lord's Gift of Himself and participate in that New Covenant which makes us one in Him. The Eucharist is the promise of the Great Banquet we will share with all the faithful in heaven, the culmination of our reconciliation with God and each other.

Confession

ALL KNEEL. Before we hear God's word, we acknowledge our sins, ask for mercy, and accept His pardon. The celebrant rises to give the absolution.

The people and celebrant say together part of the 51st Psalm:

All **Have mercy on me, O God, according to Your lovingkindness;**
in Your great compassion blot out my offenses.
Wash me through and through from my wickedness,
and cleanse me from my sin.
For I know my transgressions only too well,
and my sin is ever before me.

Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.

The people and celebrant continue with the confession. A pause is left as indicated where people remember their individual sins in silence before God.

All

Holy God, heavenly Father,
You formed me from the dust in Your image and likeness,
and redeemed me from sin and death
by the Cross of Your Son Jesus Christ.
Through the water of Baptism
You clothed me with the shining garment of His righteousness
and established me among Your children in Your Kingdom.
But I have squandered the inheritance of Your saints
and have wandered far in a land that is waste.
Especially before You, Lord, I remember
the wrong things that I have done
and the good things I have failed to do:

Silence is kept for the people to pray and remember.

Therefore, O Lord, from these
and all other sins I cannot now remember,
I turn to You in sorrow and repentance.
Receive me again into the arms of Your mercy,
and restore me to the blessed company
of your faithful people;
through Him in Whom You have redeemed the world,
Your Son our Savior Jesus Christ.
Amen.

Celebrant *May Almighty God in mercy receive your confession of sorrow and of faith, strengthen you in all goodness, and by the power of the Holy Spirit ✠ keep you in eternal life.*

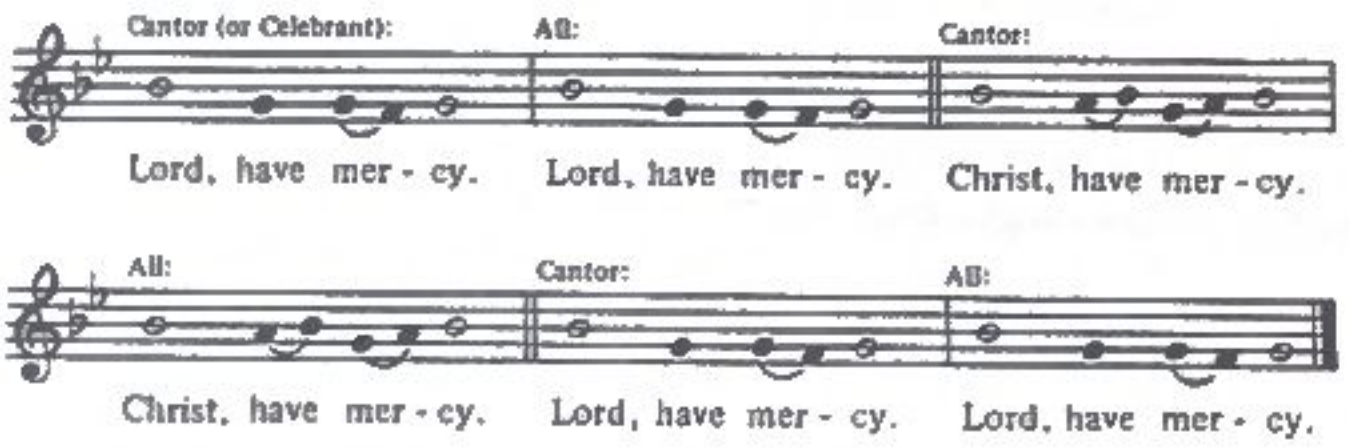
Amen.

Adoration

THE PEOPLE STAND. We all sing together the ancient Greek hymn *Kyrie eleison*, which ties together our confession, praise, and prayer.

Kyrie

Setting: Richard Proulx, 1977



Prayer of the Day

In the Prayer of the Day, or Collect, our thoughts are collected and focused on the day's theme. Prayer is an appropriate connection between our praises and hearing the Scriptures.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

Sun. of Passion *Almighty and everliving God, in Your tender love for the human race You sent Your Son our Savior Jesus Christ to take upon Him our nature, and to suffer death upon the Cross, giving us the example of His great humility: Mercifully grant that we may walk in the way of His suffering, and also share in His Resurrection; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, forever and ever.*

Holy Monday	*O God, Your Son chose the path which led to pain before joy and the Cross before glory. Plant His Cross in our hearts, so that in its power and love we may come at last to joy and glory; through Your Son, Jesus Christ our Lord.*
Holy Tuesday	*O God, by the Passion of Your blessed Son You made an instrument of shameful death to be for us the means of life: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss for the sake of Your Son our Savior Jesus Christ; Who lives and reigns with You and the Holy Spirit, One God, forever and ever.*
Holy Wednesday	*Almighty God, Your Son our Savior suffered at human hands and endured the shame of the Cross. Grant that we may walk in the way of His Cross and find it the way of life and peace; through Your Son, Jesus Christ our Lord.*
Thursday Chrism Mass	*Father, by the power of the Holy Spirit You anointed Your only Son Messiah and Lord of creation; You have given us a share in His consecration to priestly service in Your Church. Help us to be faithful witness in the world to the salvation Christ won for humanity. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, forever and ever.*
Thursday Evening	*God our Father, we are gathered here to share in the supper which Your only Son left to His Church to reveal His Love. He gave it to us when He was about to die and commanded us to celebrate it as the new and eternal Sacrifice. We pray that in this Eucharist we may find the fullness of Love and Life. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, forever and ever.*

People **Amen.**

Listening

SIT to hear the Scriptures read and to recite the ancient psalms.

Holy Scripture is the story of Salvation History, which focuses on Jesus Christ. The Bible is called "God's word" not because God dictated it to an ancient secretary, but because it speaks of the Love which God has had for people throughout history and points us toward Jesus, the Word of Love made Man.

FIRST LESSON. During Lent, this lesson an Old Testament reading.

Reader *A reading from ...*

...

This is the word of the Lord.

People **Thanks be to God.**

RESPONSORIAL PSALM. We join in one of the ancient hymns of the Jewish people.

SECOND LESSON. This lesson is usually from an epistle, but it sometimes is from the Book of Revelation.

Reader *A reading from ...*

...

This is the Word of the Lord.

People **Thanks be to God.**

WE STAND to sing a hymn before hearing the Holy Gospel.

ON PASSION SUNDAY, the responses are eliminated. The Passion Gospel is introduced simply with "The Passion of Our Lord Jesus Christ according to St. N." The people may sit until the arrival at Golgotha, at which time they stand. At the death of Jesus, the gospeller pauses and all kneel. The hymn "Lord Christ, when first You came to earth" is appropriate for the gradual before the Gospel, and the people may sit while it is sung. At the ending of the narrative, the gospeller closes with "The Passion of the Lord," and a period of silence is kept.

Deacon or Celebrant *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon ...

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

A hymn may be sung immediately before or after the sermon.

The Washing of Feet

ON MAUNDY THURSDAY EVENING ONLY, the washing of feet follows the sermon. In small groups, all of the congregation may be invited to participate. In very large groups, representatives may be selected before hand. The bishop and/or pastor as well as assisting priests wash the feet of others. While washing feet, only the alb should be worn.

Celebrant *The Lord Jesus, after He had supped with His disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."*

People **Peace is My last gift to you, My own peace I now leave with you; peace which the world cannot give, I give to you.**

Celebrant *I give you a new commandment: Love one another as I have loved you.*

People **Peace is My last gift to you, My own peace I now leave with you; peace which the world cannot give, I give to you.**

Celebrant *By this shall the world know that you are my disciples: That you have love for one another.*

The hymn "*Ubi caritas et amor*" is sung as the people come up to have their feet washed. They should remove their shoes and socks in the pews and come to the footwashing with bare feet.

The Liturgy of the Eucharist

The Offering of Prayer

Our offerings to God consist of four parts: (1) our prayers to God for all His gifts, (2) our money, time, and talents, (3) our very selves as expressed in the offertory hymn, and finally (4) our bread and wine, which God will use to turn back into His own Offering to us, the Body and Blood of Christ.

AT THE CHRISM MASS, TURN TO PAGE 88. The prayers of the faithful are replaced by the Renewal of Commitment.

The assistant minister leads the prayers of the people. After each petition, the congregation responds "*Kyrie eleison*," the Church's ancient prayer which means, "Lord, have mercy."

Assistant *In peace, let us pray to the Lord, saying* "Kyrie eleison."

People ***Kyrie eleison.***

Assistant *For the Holy Church of God, that it may be filled with Truth and Love, and be found without fault at the Day of Your Coming, we pray to You, O Lord.*

People ***Kyrie eleison.***

For all bishops, priests, and deacons, and for all the holy people of God, we pray to You, O Lord.

For all who fear God and believe in You, Lord Christ, that our division may cease, and that all may be one as You and the Father are One, we pray to You, O Lord.

For those who do not yet believe, and for those who have lost their faith, that they may receive the Light of the Gospel, we pray to You, O Lord.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to You, O Lord.

For those in positions of public trust, that they may serve justice and promote the dignity and freedom of every person, we pray to You, O Lord.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to You, O Lord.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to You, O Lord.

For this community of faith, that we may be delivered from hardness of heart and show forth Your Glory in all that we do, we pray to You, O Lord.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to You, O Lord.

For all who have commended themselves to our prayers, for our families, friends, and neighbors, and especially for _____, that being freed from anxiety, they may live in joy, peace, and health, we pray to You, O Lord.

Silence is kept for private prayer, or the people may add specific petitions aloud, concluding with "We pray to You, O Lord" to which the people respond, "**Kyrie eleison.**"

Assistant *For all who have died in the Communion of Your Church, and those whose faith is known to You alone, especially _____, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to You, O Lord.*

Rejoicing in the fellowship of the ever-blessed Virgin Mary, _____, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People **To You, O Lord our God.**

Celebrant *For Yours is the Majesty, O Father, Son, and Holy Spirit; Yours is the Kingdom and the power and the glory, now and forever.*

People **Amen.**

Celebrant *The peace of the Lord be with you always.*

People **And also with you.**

The people greet one another with the kiss of peace.

TURN TO PAGE 89, "The Offering of Money."

Renewal of Commitment

FOR THE CHRISM MASS ONLY, this renewal replaces the prayers of the people. The Chrism Mass is concelebrated by the bishop and representative members of the presbyterium. There is only one chrism Mass in each diocese.

Bishop *My brothers and sisters, today we celebrate the memory of the first Eucharist, at which our Lord Jesus Christ shared with His apostles and with us His call to the priestly service of His Church. Now, in the presence of your bishop and God's holy people, are you ready to renew your own dedication to Christ as priests of His New Covenant?*

Priests I am.

Bishop *At your ordination you accepted the responsibilities of the priesthood out of love for the Lord Jesus and His Church. Are you resolved to unite yourselves more closely to Christ and to try to become more like Him by joyfully sacrificing your own pleasure and ambition to bring His peace and love to your brothers and sisters?*

Priests I am.

Bishop *Are you resolved to be faithful ministers of the mysteries of God, to celebrate the Eucharist and the other liturgical services with sincere devotion? Are you resolved to imitate Jesus Christ, the Head and Shepherd of the Church, by teaching the Christian Faith without thinking of your own profit, solely for the well-being of the people you were sent to serve?*

Priests I am.

Then the bishop addresses the people:

Bishop *My brothers and sisters, pray for your priests. Ask the Lord to bless them with the fullness of His Love, to help them be faithful ministers of Christ the High Priest, so that they will be able to lead you to Him, the Fountain of your salvation.*

People **Lord Jesus Christ, hear us and answer our prayer.**

Bishop *Pray also for me that despite my own unworthiness, I may faithfully fulfill the office of apostle which Jesus Christ has entrusted to me. Pray that I may become more like our High Priest and Good Shepherd, the Teacher and Servant of all, and so be a genuine sign of Christ's loving presence among you.*

People **Lord Jesus Christ, hear us and answer our prayer.**

Bishop *May the Lord in His love keep you close to Him always, and may He bring all of us, his priests and people, to Eternal Life.*

All **Amen.**

The deacon(s) then bring the oils to the altar, where they are received by the bishop. The oil for the chrism is presented first, followed by the oil of the sick. The bishop sets them aside on the altar for their later blessing. The oil for the sick will be blessed during the Eucharistic Prayer, the chrism after the Communion.

Deacon *The oil for the holy chrism.*

Deacon *The oil of the sick.*

The Offering of Money

The Church depends on the people for its support. We give back to God a portion of what He has given to us. During the offering, special music may be offered, or a hymn may be sung.

The Offering of Ourselves

ALL STAND. The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

ON MAUNDY THURSDAY EVENING, it is important to consecrate sufficient bread and wine for the Communion from the Reserved Sacrament on Good Friday.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

People **Blessed be God forever.**

Celebrant *Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin.*

The celebrant and assistants wash their hands.

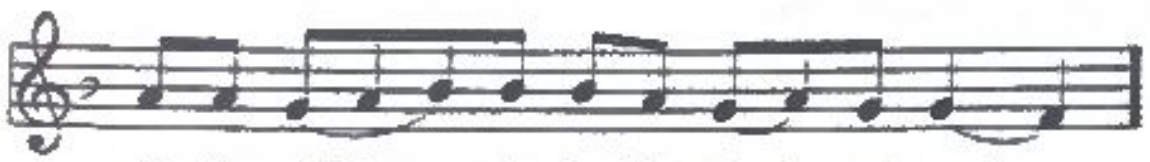
Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

The Sursum Corda

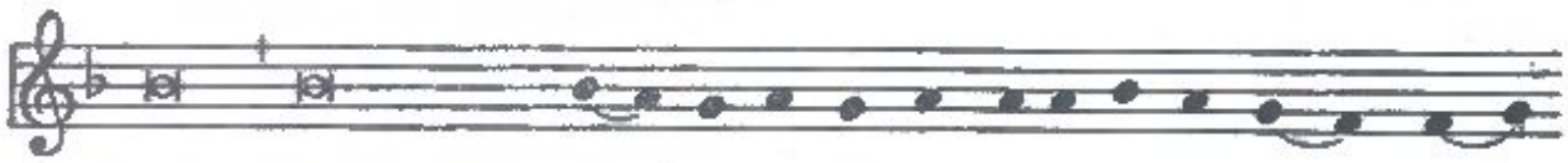
Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

The celebrant continues:

It is indeed right and sal-u - tar - y that we should at all times and in all



places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through Christ

our Lord; who on the tree of the cross gave sal-va-tion to all, that, where

death be-gan, there life might be restored, and that he, who by a tree

once o - ver-came, might by a tree be o - ver-come. And so, with the

Church on earth and the hosts of heav - en, we praise your name and join

their un-end - ing hymn:

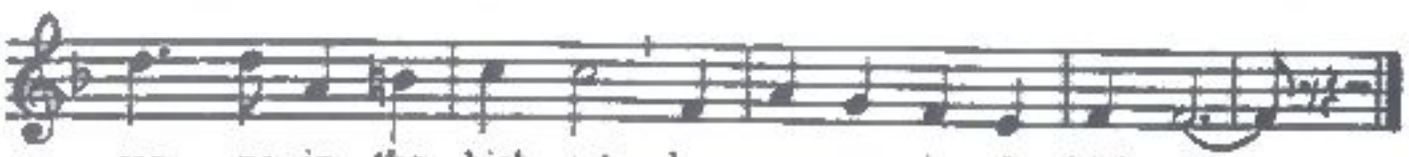
The Sanctus

Setting: Richard Proulx, 1977

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might.

Heav'n and earth are full of your glo - ry. Ho -

san - na in the high - est, ho - san - na in the high - est.

Blest is he who comes in the name of the Lord. Ho -

san - na in the high - est, ho - san - na in the high - est.

The Great Thanksgiving

ALL KNEEL for the most sacred part of the Liturgy. Praying over the gifts of bread and wine, the celebrant continues as we bow our heads:

Celebrant *We come to You, Father, with praise and thanksgiving, through Jesus Christ Your Son. Through Him we ask You to accept and bless ✠ these gifts we offer You in sacrifice.*

We offer them for Your Holy Catholic Church. Watch over it, Lord and guide it; grant it peace and unity throughout the world.

We offer them for N. our primate, for N. our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.

Remember, Lord, Your people, [especially those for whom we now pray, _____]. Remember all of us gathered here before You. You know how firmly we believe in You and dedicate ourselves to You. We offer You this sacrifice of praise for ourselves and those who are dear to us. We pray to You, our living and true God, for our well-being and redemption.

In union with the whole Church we honor Mary, the blessed virgin mother of Jesus Christ our Lord and God. We honor Joseph her husband, the apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Jude, and all the saints. May their merits and prayers gain us Your constant help and protection.

Father, accept this offering from Your whole family. Grant us Your peace in this life and bring us to the joys of Life Eternal.

Bless and approve our offering; make it acceptable to You, an offering in spirit and in truth. Let it become for us the Body ✠ and Blood ✠ of Jesus Christ, Your only Son, our Lord.

The celebrant lifts the paten in one hand and holds the other in blessing above it:

Celebrant *The day before He suffered, He took bread in His sacred hands and, looking up to heaven, to You, His Almighty Father, He gave You thanks and praise. He broke the bread, gave it to His disciples, and said:*

Take this, all of you, and eat it:
This is My Body Which will be given up for you.

The celebrant (and any others standing) genuflect to honor the consecrated Body of Christ and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

Celebrant *When supper was ended, He took the cup. Again He gave You thanks and praise, gave the cup to His disciples, and said:*

Take this, all of you, and drink from it:
This is the Cup of My Blood, the Blood of the New and Everlasting Covenant. It will be shed for you and for all people so that sins may be forgiven. Do this in memory of Me.

Again the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Celebrant *Let us proclaim the mystery of faith:*

All **When we eat this Bread and drink this Cup,**
we proclaim Your death, Lord Jesus,
until You come in glory.

The celebrant continues the prayers as we gaze upon the Sacrament:

Celebrant *Father, we celebrate the Memory of Christ, Your Son. We, Your people and Your ministers, recall His Passion, His Resurrection from the dead, and His Ascension into Glory; and from the many gifts You have given us, we offer to You, God of Glory and Majesty, this holy and perfect Sacrifice: the Bread of Life and the Cup of Eternal Salvation.*

Look with favor on these offerings and accept them as once You accepted the gifts of Your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by Your Priest Melchisedech. Send Your Holy Spirit upon them and make them the Body ✠ of our Lord and His precious ✠ Blood.

Almighty God, we pray that Your angel may take this Sacrifice to Your Altar in heaven. Then, as we receive from this altar the Sacred Body and Blood of Your Son, let us ✠ be filled with every grace and blessing.

Remember, Lord, those who have died and have gone before us marked with the sign of faith, [especially those for whom we now pray, _____]. May these, and all who sleep in Christ, find in Your Presence light, happiness, and peace.

For ourselves, too, we ask some share in the fellowship of Your apostles and martyrs, with [_____ and] all the saints. Though we are sinners, we trust in Your mercy and love. Do not consider what we truly deserve, but grant us Your forgiveness in Jesus Christ.

AT THE CHRISM MASS ONLY, the following is added:

Lord God, loving Father, You bring healing to the sick through Your Son Jesus Christ. Hear us as we pray to You in faith, and send the Holy Spirit, our Helper and Friend, upon this oil, which nature has provided to serve human

needs. May Your blessing ✠ come upon all who are anointed with this oil, that they may be freed from pain and illness and made well again in body, mind, and soul. Father, may this oil be blessed for our use in the Name of our Lord Jesus Christ.

IN ALL CASES, concluding:

Through Whom You give us all these gifts. You fill them with Life and Goodness, you bless them and make them holy.

THE PEOPLE STAND. The celebrant holds the sacred Bread and Wine. All conclude the Great Thanksgiving by saying together:

All **Through Him, with Him, in Him,
in the Unity of the Holy Spirit,
all glory and honor is Yours, Almighty Father,
now and forever. Amen.**

Celebrant *As our Savior Christ has taught us, we now pray:*

People **Our Father, Who art in heaven,
hallowed be Thy Name,
Thy Kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the Kingdom,
and the Power, and the Glory,
forever and ever. Amen.**

As the celebrant breaks the bread:

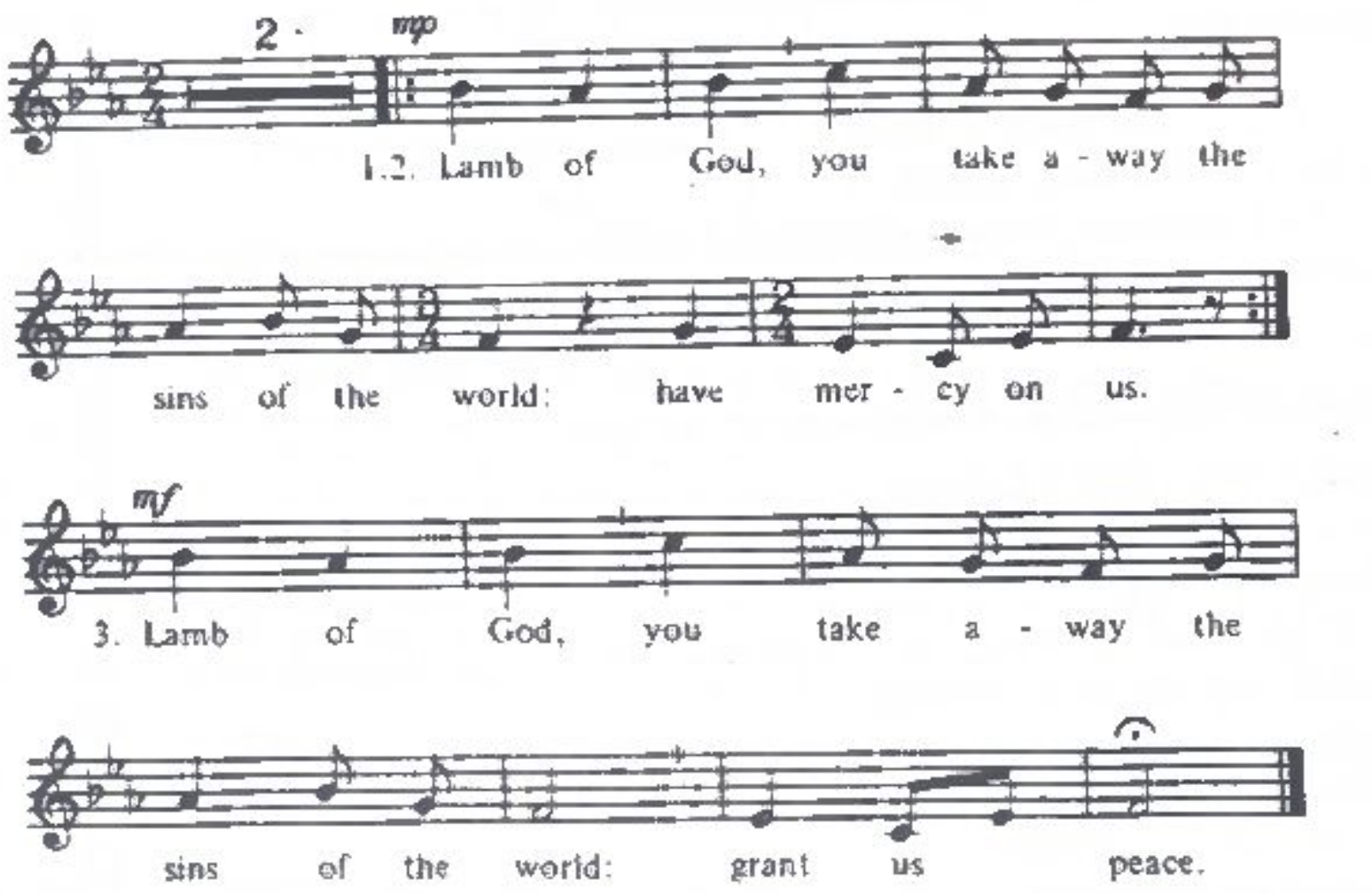
Celebrant *Christ, our Passover is sacrificed for us.*

People **Therefore let us keep the feast.**

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977

2. mp
1.2. Lamb of God, you take a - way the
sins of the world: have mer - cy on us.
mf
3. Lamb of God, you take a - way the
sins of the world: grant us peace.

The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table – JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast.

The ministers receive the Body and Blood and then deliver the Sacrament to the people as they come forward to the Altar to receive their Lord. The minister presents the Bread with these words, ambiguously referring to both Sacrament and communicant:

Minister *The Body of Christ.*
People **Amen.**

And likewise, the Wine:

Minister *The Blood of Christ.*
People **Amen.**

Hymns, psalms, or anthems are sung during the administration of Communion.

ON THURSDAY EVENING, enough of the Blessed Sacrament must be left for the Communion on Good Friday.

ALL STAND to thank God for His blessings:

All

Almighty and everliving God,
we thank You for feeding us with the Spiritual Food
of the most precious Body and Blood
of Your Son our Savior Jesus Christ,
and for assuring us in these holy mysteries
that we are living members of the Body of Your Son,
and heirs of Your Eternal Kingdom.
And now, Father, send us out
to do the work You have given us to do,
to love and serve You
as faithful witnesses of Christ our Lord.
To Him, to You, and to the Holy Spirit,
be honor and glory, now and forever. Amen.

Except on MAUNDY THURSDAY, **GO TO PAGE 99 for the Blessing.**

ON THURSDAY EVENING, **GO TO PAGE 99 for the Stripping of the Altar.**

AT THE CHRISM MASS ONLY, the oil for the chrism is placed on a table in the sanctuary, or upon the altar. The concelebrating priests stand around the bishop, on either side, in a semicircle. If not previously done, the bishop mixes the perfume with the chrism. The

bishop then consecrates the chrism.

Bishop *Let us pray that God our Almighty Father will bless this oil so that all who are anointed with it may be inwardly transformed and come to share in eternal salvation.*

The bishop then breathes over the opening of the vessel of chrism. With hands extended, the bishop sings or says the consecratory prayer:

Bishop *God our Maker, Source of all growth in holiness, accept the joyful thanks and praise we offer in the name of Your Church.*

In the beginning, at Your command, the earth produced fruit-bearing trees. From the fruit of the olive tree You have provided us with oil for holy chrism. The prophet David sang of the life and joy that the oil would bring us in the sacraments of Your Love.

After the avenging flood, the dove returning to Noah with an olive branch announced Your gift of peace. This was a sign of a greater gift to come. Now the waters of Baptism wash away our sins, and by the anointing with olive oil You make us radiant with Your joy.

At Your command, Aaron was washed with water, and Your servant Moses, his brother, anointed him priest. This, too, foreshadowed greater things to come. After Your Son, Jesus Christ our Lord, asked John for baptism in the waters of Jordan, You sent the Spirit upon Him in the form of a dove, and by the witness of Your own voice You declared Him to be Your only, well-beloved Son. In this You clearly fulfilled the prophecy of David, that Christ would be anointed with the oil of gladness beyond his fellow men.

All the celebrants extend their right hands toward the chrism, without saying anything, until the end of the prayer.

Bishop *And so, Father, we ask you to bless ✠ this oil You have created. Fill it with the power of Your Holy Spirit through Christ Your Son. It is from Him that chrism takes its name and with chrism You have anointed for yourself priests and kings, prophets and martyrs.*

Make this chrism a sign of life and salvation for those who are to be born again in the waters of Baptism. Wash away the evil they have inherited from sinful Adam, and when they are anointed with this holy oil make them temples of Your Glory, radiant with the goodness of Life that has its source in You.

Through this sign of chrism grant them royal, priestly, and prophetic honor, and clothe them with incorruption. Let this be indeed the chrism of salvation for those who will be born again of water and the Holy Spirit. May they come to share Eternal Life in the glory of Your Kingdom. We ask this through Christ our Lord.

All **Amen.**

The Blessing

EXCEPT ON THURSDAY EVENING:

Celebrant *The LORD bless you and keep you.*
The LORD make His face shine on you and be gracious to you.
The LORD look upon you with favor and give you peace.
In the Name of the Father, ✠ and of the Son, and of the Holy Spirit.

People **Amen!**

A hymn is sung as the ministers leave. From the back of the church the deacon or assistant dismisses the people. It is neither appropriate for the people to leave before the dismissal nor to remain after the dismissal. The Liturgy is meant to be part of life, and this is the point in time in which the Liturgy of Eucharist and the Liturgy of Life are connected.

Recessional Hymn

Deacon *Go in peace to love and serve the Lord!*

People **Thanks be to God!**

Stripping of the Altar

ON THURSDAY EVENING ONLY, there is no blessing. The Reserved Sacrament is carried to the altar of repose and the main altar is stripped and all the chancel decorations removed.

Prior to the service, an altar of repose should be prepared. This altar should be a simple altar adorned only in fair linen upon which the Blessed Sacrament and two candles will be placed. Flowers, plants, and decorations are inappropriate. It should be in the church at the side of the nave or otherwise separate from the main altar and focal point of the liturgy.

THE PEOPLE REMAIN STANDING.

Immediately after the prayer after Communion, the Reserved Sacrament is veiled and accompanied by two candles. Any Reserved Sacrament kept in an aumbry or tabernacle should be removed and place with that left from the evening Eucharist. The aumbry or tabernacle door should be left open, and the light symbolizing the Divine Presence should be extinguished.

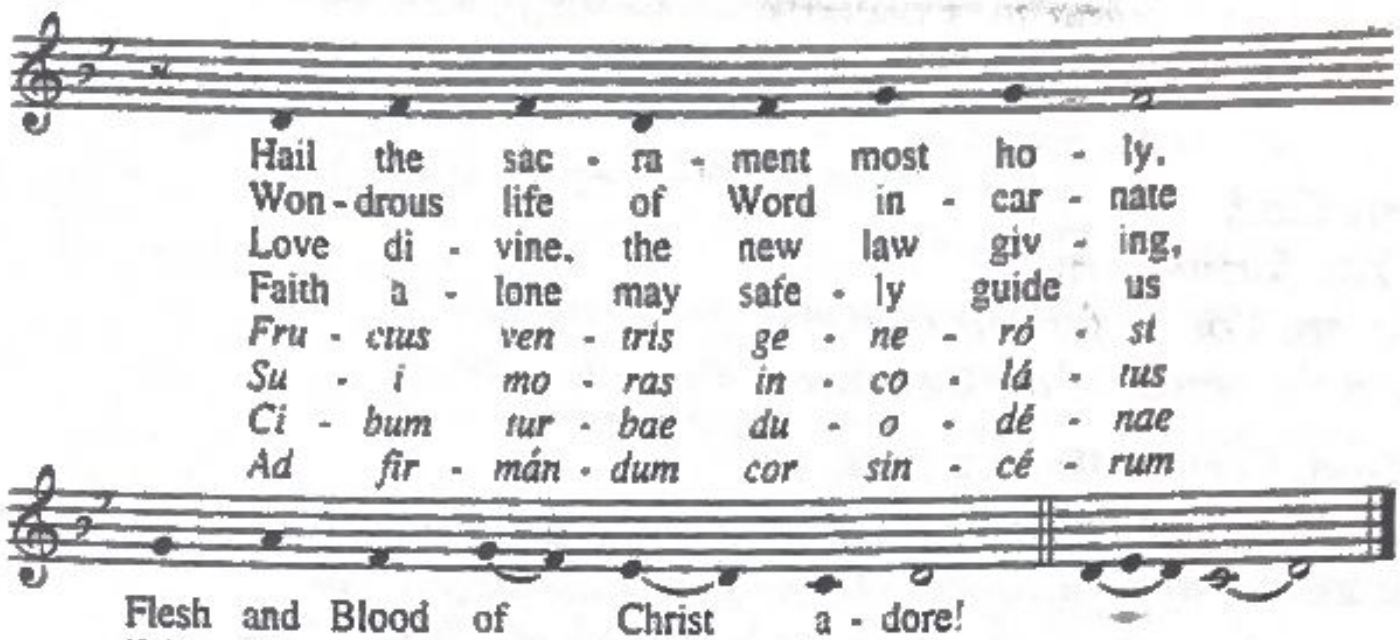
The Solemn Procession forms to carry the Blessed Sacrament to the altar of repose. The celebrant carries the Bread and/or Wine, assisted by one other minister if available. Two assistants carry the candles. Incense may be used, but no crucifer is necessary.

During the Solemn Procession, the *Pange Lingua* hymn of Thomas Acquinas is sung. The Procession should move from the main altar, through the congregation, to the altar of repose. ***As the Blessed Sacrament passes, the people genuflect in honor of their Lord.***

1. Hail our Sav - ior's glo - rious Bod - y. Which his
2. To the Vir - gin. for our heal - ing. His own
3. On that pas - chal eve - ning see him With the
4. By his word the Word al - migh - ty Makes of
1. *Pan - ge lin - gua glo - ri - ó - si. Cor - po-*
2. *No - bis da - tus. no - bis na - tus Ex in-*
3. *In su - pré - mae no - cte coe - nae. Re - cum-*
4. *Ver - bum ca - ro. pa - nem ve - rum Ver - bo*

Vir - gin Moth - er bore; Hail the Blood which.
Son the Fa - ther sends; From the Fa - ther's
cho - sen twelve re - cline. To the old law
bread his flesh in - deed: Wine be - comes his
ris my - sté - ri - um San - gui - nis - que
tá - cta Vir - gi - ne. Et in mún - do
bens cum frá - tri - bus. Ob - ser - vá - ta
car - nem éf - fi - cit: Fit - que san - guis

shed for sin - ners. Did a bro - ken world re - store;
love pro - ceed - ing Sow - er. seed and word de - scends;
still o - be - dient In its feast of love di - vine;
ver - y life-blood; Faith God's liv - ing Word must heed!
pre - ti - ó - si. Quem in mún - di pré - ti - um
con - ver - sá - tus. Spar - so vér - bi sé - mi - ne.
le - ge ple - ne Ci - bis in le - gá - li - bus.
Chri - sti me - rum. Et si sen - sus dé - fi - cit.


Hail the sac - ra - ment most ho - ly.
Won - drous life of Word in - car - nate
Love di - vine, the new law giv - ing,
Faith a - lone may safe - ly guide us
Fru - ctus ven - tris ge - ne - ró - si
Su - i mo - ras in - co - lá - tus
Ci - bum tur - bae du - o - dé - nae
Ad fir - mán - dum cor sin - cé - rum
Flesh and Blood of Christ a - dore!
With his great - est won - der ends.
Gives him - self as Bread and Wine.
Where the sens - es can - not lead! A - men.
Rex ef - fú - dit gén - ti - um.
Mi - ro clau - sit ór - di - ne.
Se dat su - is má - ni - bus.
So - la fi - des súf - fi - cit. A - men.

5. Come, adore this wondrous presence:
Bow to Christ, the source of grace!
Here is kept the ancient promise
Of God's earthly dwelling place!
Sight is blind before God's glory,
Faith alone may see his face!

6. Glory be to God the Father,
Praise to his coequal Son.
Adoration to the Spirit,
Bond of love, in Godhead one!
Blest be God by all creation
Joyously while ages run! Amen.

5. *Tantum ergo Sacraméntum*
Venerémur cérnui:
Et antíquum documéntum
Novo cedat rítui:
Praestet fides suppleméntum
Sénsuum defectui.

6. *Genitóri, Genitóque*
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

At the altar of repose, the Blessed Sacrament is set down, and the candles placed nearby. The ministers genuflect and pray silently for a brief period. They then return to the main altar.

The chancel lights are shut off. The nave lights may be gradually dimmed during the stripping of the altar. The ministers remove the candles, paraments, and linens from the altar. All other decorations of the chancel are also removed.

During the stripping of the altar, Psalm 22 is said. Any method may be used, but responsively between sides of the congregation is among the best. The psalm is said, not sung or chanted. There is no more music on this night.

My God, my God,
why have You forsaken me
and why are You so far from my cry,
and from the words of my distress?

O my God, I cry in the daytime,
but You do not answer;
by night as well, but I find no rest.

Yet You are the Holy One,
enthroned upon the praises of Israel.

Our forefathers put their trust in you;
they trusted, and you delivered them.

They cried out to you and were delivered
they trusted in You and were not put to shame.

But as for me, I am a worm and no man,
scorned by all and despised by the people.

All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,

"He trusted in the LORD; let Him deliver him;
let Him rescue him, if He delights in him.

Yet You are He Who took me out of the womb,
and kept me safe upon my mother's breast.

I have been entrusted to You ever since I was born;
You were my God when I was still in my mother's womb.

Be not far from me, for trouble is near,
and there is none to help.

Many young bulls encircle me;
strong bulls of Bashan surround me.

They open wide their jaws at me,
like a ravening and a roaring lion.

I am poured out like water;
all my bones are out of joint;
my heart within my breast is melting wax.

My mouth is dried out like a potsherd;
my tongue sticks to the roof of my mouth;
and You have laid me in the dust of the grave.

Packs of dogs close me in,
and gangs of evildoers circle around me;
they pierce my hands and my feet.
I can count all my bones.

They stare and gloat over me;
they divide my garments among them;
they cast lots for my clothing.

Be not far away, O LORD;
You are my Strength;
hasten to help me.

Save me from the sword,
my life from the power of the dog.

Save me from the lion's mouth,
my wretched body from the horns of wild bulls.

I will declare Your Name to my brethren
in the midst of the congregation
I will praise You.

Praise the LORD, you that fear Him;
stand in awe of Him, O offspring of Israel;
all you of Jacob's line, give glory.

For He does not despise
nor abhor the poor in their poverty;
neither does He hide His face from them;
but when they cry to Him He hears them.

My praise is of Him in the great assembly;
I will perform my vows
in the presence of those who worship Him.

The poor shall eat and be satisfied,
and those who seek the LORD shall praise Him:
"May Your heart live forever!"

All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall bow before Him.

For kingship belongs to the LORD;
He rules over the nations.

To Him alone all who sleep in the earth
bow down in worship;
all who go down to the dust fall before Him.

My soul shall live for Him;
my descendants shall serve Him;
they shall be known as the LORD's forever.

They shall come and make known
to a people yet unborn
the saving deeds that He has done.

After all of the decorations have been removed from the chancel and the psalm finished, all of the lights in the church shall be turned off. The only remaining lights are the candles at the Blessed Sacrament.

THE PEOPLE LEAVE IN SILENCE.

There is no blessing or dismissal. The people may stay and pray in the dark church or before the Blessed Sacrament and leave at their convenience.

Good Friday and Holy Saturday

Jesus dies for us

Good Friday

The Liturgy of Good Friday recalls graphically the Passion and Death of Jesus. We hear the reading of the Passion Narrative from John's Gospel; pray for the Church and the people of the world; venerate the Cross, the symbol of our redemption; and receive Holy Communion from the Sacrament reserved from last night's commemoration of the Lord's Supper.

The Eucharist and other sacraments are never celebrated on Good Friday or Holy Saturday.

This Proper Liturgy is especially appropriate at the noon hour. Additional nonsacramental services may be held in the evening, but they should not displace the primacy of the noontime Liturgy of our Lord's Death.

The altar is bare, without paraments, linens, candles, or decorations. If natural lighting is sufficient in the worship space, artificial lighting should be left off, or used in a minimal manner. The only candles lit in the church building are the two accompanying the Reserved Sacrament. Black paraments may be used for later services.

The ministers wear black cassocks without other adornments for the initial part of the service. For the Holy Communion, the officiant may wear a scarlet or Passion red chasuble.

There is no prelude or introduction to the Liturgy.

ALL STAND. The ministers enter in silence. They may prostrate themselves before the altar, then rising to begin the prayer without introduction:

Officiant *Lord, by shedding His Blood for us, Your Son, Jesus Christ, established the Paschal Mystery. In Your goodness, make us holy and watch over us always. We ask this through Christ our Lord.*

People **Amen.**

ALL SIT for the Liturgy of the Word.

First Reading (Isaiah 52:13 - 53:12)

Reader *A reading from the Book of Isaiah.*

Reader See, My Servant shall prosper; He shall be exalted
and lifted up, and shall be very high.

Just as there were many who were astonished at Him --
so marred was His appearance, beyond human semblance,
and His form beyond that of mortals

so He shall startle many nations;
kings shall shut their mouths because of Him;

for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

For He grew up before Him like a young plant,
and like a root out of dry ground;

He had no form or majesty that we should look at Him,
nothing in His appearance that we should desire Him.

He was despised and rejected by others;
a Man of suffering and acquainted with infirmity;

and as one from whom others hide their faces He was despised,
and we held Him of no account.

Surely He has borne our infirmities and carried our diseases;

yet we accounted Him stricken, struck down by God, and afflicted.

But He was wounded for our transgressions, crushed for our iniquities;

upon Him was the punishment that made us whole,
and by His bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way,

and YAHWEH has laid on Him the iniquity of us all.

He was oppressed, and He was afflicted, yet He did not open His mouth;

like a lamb that is led to the slaughter, and like a sheep
that before its shearers is silent, so He did not open His mouth.

By a perversion of justice He was taken away.
Who could have imagined His future?

For He was cut off from the land of the living,
stricken for the transgression of My people.

They made His grave with the wicked and His tomb with the rich,

although He had done no violence, and there was no deceit in His mouth.

Yet it was the will of YAHWEH to crush Him with pain.

When You make His Life an offering for sin,
He shall see His offspring, and shall prolong His days;

through Him the will of YAHWEH shall prosper.
Out of His anguish He shall see light;

He shall find satisfaction through His knowledge.
The Righteous One, My Servant, shall make many righteous,
and He shall bear their iniquities.

Therefore I will allot Him a portion with the great,
and He shall divide the spoil with the strong;

because He poured out Himself to death,
and was numbered with the transgressors;

yet He bore the sin of many, and made intercession for the transgressors.

This is the word of the Lord.

People **Thanks be to God.**

Responsorial Psalm (Psalm 31)

Father, I put my life in Your hands.

Father, I put my life in Your hands.

In You, O LORD, I take refuge;
let me never be put to shame.
In Your justice rescue me.
Into Your hands I commend my spirit;
You will redeem me, O LORD, O faithful God.

Father, I put my life in Your hands.

For all my foes I am an object of reproach,
a laughingstock to my neighbors, and a dread to my friends;
they who see me abroad flee from me.
I am forgotten like the unremembered dead;
I am like a dish that is broken.

Father, I put my life in Your hands.

But my trust is in You, O LORD;
I say, "You are my God."
In Your hands is my destiny; rescue me
from the clutches of my enemies and my persecutors.

Father, I put my life in Your hands.

Let Your face shine upon Your servant;
save me in Your kindness.
Take courage and be stouthearted,
all you who hope in the Lord.

Father, I put my life in Your hands.

Second Reading (Hebrews 4: 14-16; 5:7-9)

Reader *A reading from the Letter to the Hebrews.*

Since, then, we have a great High Priest Who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have One Who in every respect has been tested as we are, yet is without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of His flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the One Who was able to save Him from death, and He was heard because of His reverent submission. Although He was a Son,

He learned obedience through what He suffered; and having been made perfect, He became the Source of eternal salvation for all who obey Him.

The word of the Lord.

People **Thanks be to God.**

The Passion According to John

A hymn, such as "Lord Christ, when first You came to earth," "O Sacred Head, now wounded," or other suitable hymn may be either sung or read by the people.

During the Passion Narrative the people may sit until the time of arrival at Golgotha. At the time of Jesus' death, all kneel briefly in silence. If desired, a dramatic rendering of the Passion may be used. The traditional Gospel responses are omitted.

Reader *The Passion of our Lord Jesus Christ according to Saint John.*

After Jesus had spoken these words, He went out with His disciples across the Kidron valley to a place where there was a garden, which He and His disciples entered. Now Judas, who betrayed Him, also knew the place, because Jesus often met there with His disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to Him, came forward and asked them, "Whom do you seek?" They answered, Jesus of Nazareth." Jesus replied, "I Am He."

Judas, who betrayed Him, was standing with them. When Jesus said to them, "I Am He," they stepped back and fell to the ground. Again Jesus asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I Am He, so if you seek Me, let these others go." This was to fulfill the word which He had spoken, "I did not lose a single one of those whom You gave Me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its sheath. Am I not to drink the cup that the Father has given Me?"

So the soldiers, their officer, and the police of the religious authorities arrested Jesus and bound Him. First they took Him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out and spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this Man's disciples, are you?" Peter said, "I am not." Now the slaves and the police had made a charcoal fire, because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

The high priest then questioned Jesus about His disciples and about His teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the Temple, where all the Jews come together. I have said nothing in secret. Why do you ask Me? Ask those who heard what I said to them; they know what I said."

When Jesus had said this, one of the police standing nearby struck Him on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong; but if have spoken rightly, why do you strike Me?" Then Annas sent Jesus bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of His disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with Him?" Again Peter denied it; and at that moment the cock crowed.

Then they took Jesus from Caiaphas to the praetorium, Pilate's headquarters. It was early in the morning. They themselves did not enter the praetorium, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this Man?"

They answered, "If this Man were not a criminal, we would not have handed Him over to you." Pilate said to them, "Take Him yourselves and judge Him according to your law." The Jewish authorities replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when He indicated the kind of death He was to die.)

Then Pilate entered the praetorium again, summoned Jesus, and asked Him, "Are You the King of the Jews?" Jesus answered, "Do you ask this on your own accord, or did others tell you about Me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed You over to me. What have You done?"

Jesus answered, "My Kingdom is not from this world. If My Kingdom were from this world, My followers would be fighting to keep Me from being handed over to the Jews. But as it is, My Kingdom is not from here."

Pilate asked Jesus, "So You are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world: to testify to the Truth. Everyone who belongs to the Truth listens to My voice." Pilate asked Him, "What is Truth?"

After he had said this, Pilate went out to the Jewish authorities again and told them, "I find no case against Him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this Man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had Him flogged. And the soldiers wove a crown of thorns, and put it on Jesus' head, and they dressed Him in a purple robe. They kept coming up to Him, saying, "Hail, King of the Jews!" and striking Him on the face.

Pilate went out again and said to them, "Look, I am bringing Him out to you to let you know that I find no case against Him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the Man!"

When the chief priests and the police saw Jesus, they shouted, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him; I find no case against Him." The Jews answered Pilate, "We have a law, and according to that law Jesus ought to die, because He has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered the praetorium again and asked Jesus, "Where are You from?" But Jesus gave him no answer. Pilate therefore said to Him, "Do You refuse to speak to me? Do You not know that I have power to release You, and power to crucify You?" Jesus answered him, "You would have no power over Me unless it had been given you from above; therefore the one who handed Me over to you is guilty of a greater sin."

From then on Pilate tried to release Jesus, but the Jews cried out, "If you release this Man, you are no friend of Caesar; everyone who claims to be a king sets himself against Caesar."

When Pilate heard these words, he brought Jesus out and sat on the judge's bench at a place called The Stone Pavement, and in Hebrew, *Gabbatha*. Now it was the Day of Preparation of the Passover; it was a about noon. Pilate said to the Jews, "Behold your King!" They cried out, "Away, away with Him! Away with Him! Crucify Him!"

Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then Pilate handed Him over to them to be crucified.

HERE EVERYONE STANDS.

So they took Jesus; and carrying the Cross by Himself, He went to what is called The Place of the Skull, which in Hebrew is called *Golgotha*. There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the Cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek.

Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This Man said, "I am King of the Jews."'" Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus they took His clothes and divided them into four parts, one for each soldier. They also took His tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided My clothes among themselves, and for My clothing they cast lots. "And that is what the soldiers did.

Meanwhile, standing near the Cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing beside her, He said to His mother, "Woman, here is your son!" Then Jesus said to the disciple, "Here is your mother!" And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, He said (in order to fulfill the scripture), "I am thirsty."

A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to His mouth. When Jesus had received the wine, He said, "It is finished." Then He bowed His head and gave up His Spirit.

ALL KNEEL BRIEFLY. The reader pauses for a short silence.

Since it was the Day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with Jesus. But when they came to Jesus and saw that He was already dead, they did not break His legs.

Instead, one of the soldiers pierced His side with a spear, and at once blood and water came out. (The one who saw this has testified so that you may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of His bones shall be broken." And again another passage of scripture says, "They will look on the One Whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed His body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus, and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where Jesus was crucified , and in the garden a new tomb in which no one had ever been laid. And so, because it was the Jewish Day of Preparation, as the tomb was nearby, they laid Jesus there.

A period of silence is kept. A brief sermon may be preached, but is not necessary. There is no Creed.

The Solemn Collects

The Good Friday liturgy has traditionally included solemn prayers for the Church and various peoples of the world.

Each petition is threefold in form: (1) The deacon (or assistant minister) invites the people to kneel and pray; (2) the people remain kneeling in silent prayer; and (3) the priest (or other officiant) leads a collect. The silence for each petition should be of considerable length, no less than a full minute. If kneeling is not physically practical, the people should sit during that portion of the prayers. The deacon controls the timing of the silence.

Deacon/ Assistant Let us pray, dear friends, for the holy Church of God throughout the world, that God the Almighty Father guide it and gather it together so that we may worship Him in peace and tranquility.

Silence

Priest/ Officiant *Almighty and Eternal God, You have shown Your glory to all nations in Christ, Your Son. Guide the work of Your Church. Help it to persevere in faith, proclaim Your Name, and bring Your salvation to people everywhere. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for N. the Bishop of Rome, N. the Patriarch of Constantinople, N. the Patriarch of Moscow, N. the Archbishop of Canterbury, and N. the secretary general of the World Council of Churches, and for our primate, Archbishop N., that God may give all His chosen leaders health and strength to guide and govern His holy people.

Silence

Priest *Almighty and Eternal God, You guide all things by Your word, You govern all Christian people. In Your love protect the bishops You have chosen for us. Under their leadership deepen our faith and make us better Christians. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for N., our bishop; for all bishops, priests, and deacons; for all who have a special ministry in the Church, and for all God's people.

Silence

Priest *Almighty and Eternal God, Your Spirit guides the Church and makes it holy. Listen to our prayers and help us all in our own vocations to do Your work more faithfully. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for those preparing for Baptism, that God in His mercy make them responsive to His Love, forgive their sins through the waters of new birth, and give them Life in Jesus Christ our Lord.

Silence

Priest *Almighty and Eternal God, You continually bless Your Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth in these living waters, and make them members of Your chosen Family. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who seek the Truth with sincerity.

Silence

Priest *Almighty and Eternal God, You keep together those You have united. Look kindly on all who follow Jesus Your Son. We are all consecrated to You by our common Baptism. Make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of His Name and in faithfulness to His covenant.

Silence

Priest *Almighty and Eternal God, long ago You gave Your promise to Abraham and His descendants. Listen to Your Church as we pray that the people You first made Your own may arrive at the fullness of redemption. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for those who do not believe in Christ, that the Light of the Holy Spirit may show them the way to salvation.

Silence

Priest *Almighty and Eternal God, enable those who do not acknowledge Christ to find the truth as they walk before You in sincerity of heart. Help us to grow in love for one another, to grasp more fully the Mystery of Your Godhead, and to become more perfect witnesses of Your Love. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for those who do not believe in God, that they may find Him Who is the Author and Goal of our existence.

Silence

Priest *Almighty and Eternal God, You created mankind so that all might long to find You and have peace when You are found. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of Your love and mercy, and gladly acknowledge You as the One true God and Father of us all. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray for those who serve us in public office, that God may guide their minds and hearts, so that all people may live in true peace and freedom.

Silence

Priest *Almighty and Eternal God, You know the longings of our hearts and You protect our rights. In Your goodness, watch over those in authority, so that people everywhere may enjoy religious freedom, security, and peace. We ask this through Christ our Lord.*

People **Amen.**

Deacon Let us pray, dear friends, that God the Almighty Father may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Silence

Priest *Almighty, Ever-Living God, You give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call on You in any trouble, that they may have the joy of receiving Your help in their need. We ask this through Christ our Lord.*

People **Amen.**

Veneration of the Cross

The hymn *Vexilla Regis*, or another song of similar theme may b sung or read by the people. They remain seated during the hymn but stand for the last verse doxology. The officiant (who is the bishop, abbot, or pastor) moves silently to the back of the church during the song. He prepares to carry a large cross or crucifix in procession into the church. For this procession he wears only a black cassock with no other adornments. It is appropriate that he process with bare feet.

ALL STAND IN SILENCE except to respond as indicated. The people should bow or genuflect as the cross passes them.

At the door of the nave the officiant uplifts the cross and intones:

Officiant *Behold the wood of the Cross, on which hung the Savior of the world.*

People **Come, let us worship.**

As the officiant reaches the center of the nave, he stops, lifts up the cross, and intones again:

Officiant *Ecce lignum Crucis, in quo Salus mundi pependit.*

People **Venite, adoremus.**

Upon reaching the entrance to the sanctuary, the officiant again stops and lifts up the cross, intoning:

Officiant *Behold the wood of the Cross, on which hung the Savior of the world.*

People **Come, let us worship.**

The cross is put into place before the altar, either standing, leaning on the altar, or lying on the floor, as practical for the worship space.

The officiant, followed by the assisting ministers and all of the people, approach to venerate the cross. They kneel briefly at the cross and make an appropriate sign of reverence, such as kissing the cross.

The Reproaches

These are among the most ancient of the Church's prayers. The medieval Latin Liturgy incorporated the ancient Greek dialog within its text. In that tradition, we maintain the Greek and Latin in part. They are said responsively between the choir and congregation, a minister and the congregation, or between groups of the people. If the number of people is very large, the Reproaches may be started during the time of veneration of the cross. The people may kneel or sit.

All **My people, what have I done to you?**
How have I offended you? Answer Me!

Choir — *I led you out of Egypt, from slavery to freedom,*
but you led your Savior to the Cross.

People — **My people, what have I done to you?**
How have I offended you? Answer Me!

Choir — *Hagios ho Theos!*

People — **Holy is God!**

Choir — *Hagios Ischyros!*

People — **Holy and strong!**

Choir — *Hagios Athanatos, eleison hemas!*

People — **Holy Immortal One, have mercy on us!**

Choir — *For forty years I led you safely through the desert.*
I fed you with manna from heaven,
and brought you to a land of plenty;
but you led your Savior to the Cross.

People — **My people, what have I done to you?**
How have I offended you? Answer Me!

Choir — *Sanctus Deus!*

People — **Holy is God!**

Choir — *Sanctus Fortis!*

People — **Holy and strong!**

Choir — *Sanctus Immortalis, miserere nobis!*

People — **Holy Immortal One, have mercy on us!**

Choir — *What more could I have done for you?*
I planted you as my fairest vine,
but you yielded only bitterness:
when I was thirsty you gave Me vinegar to drink,
and you pierced your Savior's side with a lance.

People — **My people, what have I done to you?**
How have I offended you? Answer Me!

Choir *Holy is God!*

People **Holy is God!**

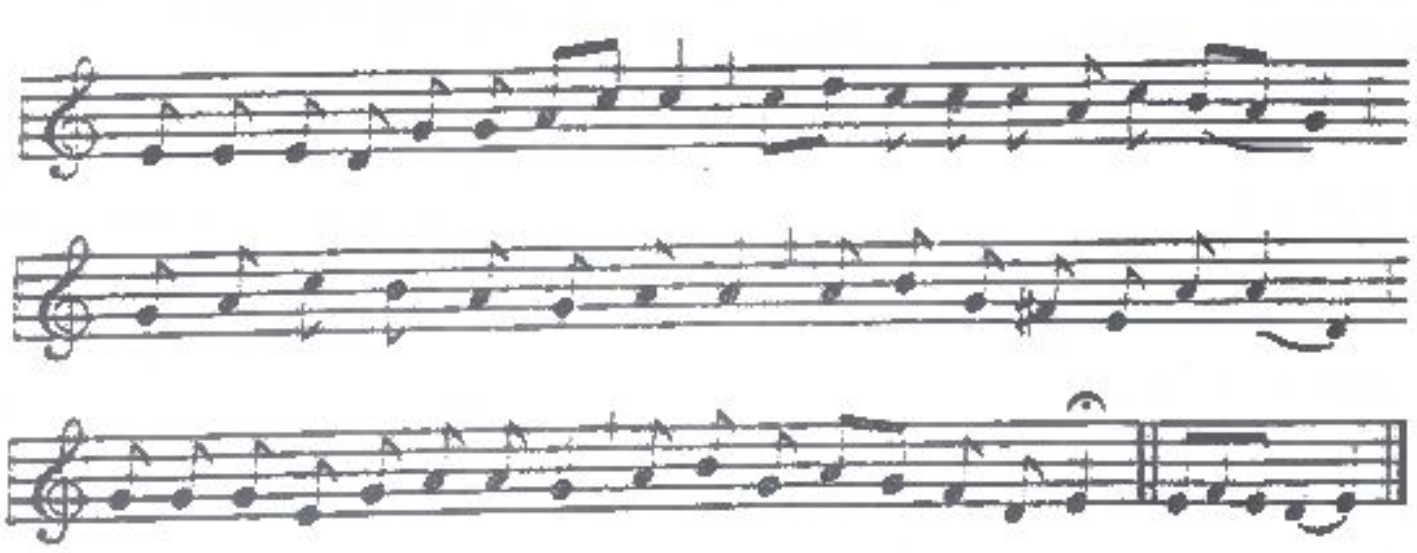
Choir *Holy and strong!*

People **Holy and strong!**

Choir *Holy Immortal One, have mercy on us!*

People **Holy Immortal One, have mercy on us!**

Pange Lingua Gloriosi

Then follows the ancient hymn *Pange Lingua*, which is ideally chanted a cappella if there is a sufficiently strong-voiced cantor to lead, else the organ should be used. The people may be seated until the final verse.

Sing, my tongue, the Savior's glory;
tell His triumph far and wide;
Tell aloud the famous story
of His Body crucified;
How upon the Cross a Victim,
vanquishing in death, he died.

Eating of the tree forbidden,
we had sunk in Satan's snare,
when our pitying Creator
did this second Tree prepare
destined, many ages later,
that first evil to repair.

Such the order God appointed
when for sin He would atone;
to the serpent thus opposing
schemes yet deeper than his own;
thence the Remedy procuring,
when the fatal wound had come.

So when now at length the fullness
of the sacred time drew nigh,
then the Son, the world's Creator,
left His Father's throne on high;
from a virgin's womb appearing,
clothed in our mortality.

All within a lowly manger,
lo, a tender Babe He lies!
See His gentle virgin mother
lull to sleep His infant cries!
While the limbs of God Incarnate
round with swathing bands she ties.

Thus did Christ to perfect manhood
in our mortal flesh attain:
then of His free choice he goeth
to a death of bitter pain;
as a Lamb, upon the Altar
of the Cross, for us is slain.

Lo, with gall His thirst He quenches.
See the thorns upon his brow.
Nails His tender flesh are rending;
see His side is opened now.
Whence, to cleanse the whole creation,
streams of blood and water flow.

Faithful Cross, above all others,
one and only noble Tree,
none in foliage, none in blossom,
none in fruit your peer may be:
Sweetest wood, and sweetest iron,
Sweetest Weight is hung on thee.

Lofty Tree, bend down your branches
to embrace your sacred Load;
Oh, relax the native tension
of that all too rigid wood;
gently, gently bear the members
of your dying King and God.

Tree, which solely was found worthy
the world's great Victim to sustain.
Harbor from the raging tempest,
Ark that saved the world again.
Tree, with Sacred Blood anointed
of the Lamb for sinners slain.

ALL STAND.

Blessing, honor everlasting,
to the Immortal Deity;
to the Father, Son, and Spirit
equal praises ever be;
Glory through the earth and heaven
to the Blessed One-in-Three. Amen.

The Holy Communion

The preparation is done in silence. All remain standing.

A corporal is placed upon the altar, with the missal stand and missal to the side. The deacon, or else the officiant, brings the Reserved Sacrament silently from the altar of repose. Two assistants bring the candles as well. This is done without procession, moving directly from the altar of repose to the main altar. The Blessed Sacrament is set on the corporal on the main altar with the two candles at the sides. The officiant comes to the altar and leads the people in the Lord's Prayer. No consecration is appropriate.

Officiant *Let us pray with confidence to the Father in the words our Savior gave us:*

People

Our Father, Who art in heaven,
hallowed be Thy Name,
Thy Kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the Kingdom,
and the Power, and the Glory,
forever and ever. Amen.

The officiant and all others genuflect. The officiant then takes a Host and chalice, raises them slightly, and says, facing the people:

Officiant *This is the Lamb of God*
Who takes away the sins of the world.
Happy are those who are called to His Supper.

People

Lord, I am not worthy to receive You,
but only say the word, and I shall be healed.

The officiant and assistants commune, and then the people come forth and receive the Body and Blood of the Lord. ***All*** of the Sacrament is consumed by the people and/or ministers.

After all have communed, the chalice and ciborium are washed and taken from the altar.

The candles are extinguished and removed, along with the corporal.

A period of silence may be kept. The service concludes with the following prayer. There is no blessing, dismissal, exit hymn, or postlude.

Officiant *Lord Jesus Christ, Son of the Living God, we pray You to set Your Passion, Cross, and Death between Your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to Your Holy Church peace and concord; and to us sinners Everlasting Life and Glory; for with the Father and Holy Spirit You live and reign, One God, now and forever.*

People **Amen.**

Holy Saturday

The Eucharist is not celebrated on this day. No service of celebration is appropriate, but only the contemplative liturgy at the tomb of Christ.

The ministers enter in silence. The service begins with the collect.

Officiant *O God, Creator of heaven and earth: Grant that, as the crucified body of Your dear Son was laid in the tomb and rested on this Holy Sabbath, so we may await with Him the coming of the Third Day, and rise with Him to newness of Life; Who now lives and reigns with You and the Holy Spirit, One God, for ever and ever.*

People **Amen.**

First Reading (Job 14:1-14)

Reader *A reading from the Book of Job.*

A mortal, born of woman, few of days and full of trouble,
comes up like a flower and withers,
flees like a shadow and does not last.
Do you fix your eyes on such a one?
Do you bring me into judgment with you?
Who can bring a clean thing out of an unclean?
No one can.
Since their days are determined,
and the number of their months is known to you,
and you have appointed the bounds that they cannot pass,
look away from them, and desist,
that they may enjoy, like laborers, their days.

For there is hope for a tree, if it is cut down, that it will sprout again,
and that its shoots will not cease.
Though its root grows old in the earth,
and its stump dies in the ground,
yet at the scent of water it will bud
and put forth branches like a young plant.
But mortals die, and are laid low;
humans expire, and where are they?
As waters fall from a lake,
and a river wastes away and dries up,

so mortals lie down and do not rise again;
until the heavens are no more, they will not awake
or be roused out of their sleep.
Oh that you would hide me in Sheol
that you would conceal me until your wrath is past,
that you would appoint me a set time, and remember me!
If mortals die, will they live again?
All the days of my service I would wait
until my release should come.

The word of the Lord.

People **Thanks be to God.**

Responsorial Psalm (Psalm 130)

Out of the depths have I called to You, O LORD; LORD hear my voice;
let Your ears consider well the voice of my supplication.

If You, LORD were to note what is done amiss,
O Lord, who could stand?

For there is forgiveness with You;
therefore You shall be feared.

I wait for the LORD; my soul waits for Him;
in His Word is my hope.

My soul waits for the LORD, more than watchmen for the morning,
more than watchmen for the morning.

O Israel, wait for the LORD,
for with the LORD there is mercy;

With Him there is plenteous redemption,
and He shall redeem Israel from all their sins.

Second Reading (I Peter 4:1-8)

Reader *A reading from the First Letter of Peter.*

Since therefore Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in lawless idolatry. They are surprised that you no longer join them in the same excesses of dissipation, and so they malign you. But they will have to give an accounting to Him Who stands ready to judge the living and the dead. For this is the reason the Gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the Spirit as God does.

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins.

Reader *The word of the Lord.*

People **Thanks be to God.**

Holy Gospel (Matthew 27: 57-66)

ALL STAND. The responses before and after the Gospel are omitted.

Officiant *A reading from the Holy Gospel according to St. Matthew.*

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the Body of Jesus; then Pilate ordered it to be given to him. So Joseph took the Body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the Day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while He was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise His disciples may go and steal Him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

The Gospel of the Lord.

A homily may be said.

The Anthem of Burial

ALL STAND If not already doing so.

Officiant *In the midst of life we are in death;*
from whom can we seek help?
From You alone, O Lord,
Who by our sins are justly angered.

People **Holy God, Holy and Mighty,**
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.

Officiant *Lord, You know the secrets of our hearts;*
shut not Your ears to our prayers,
but spare us, O Lord.

People **Holy God, Holy and Mighty,**
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.

Officiant *O worthy and eternal Judge,*
do not let the pains of death
turn us away from You at our last hour.

People **Holy God, Holy and Mighty,**
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.

The service concludes with the Lord's Prayer.

All **Our Father, Who art in heaven,**
hallowed be Thy Name,
Thy Kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the Kingdom,
and the Power, and the Glory,
forever and ever. Amen.

Easter Vigil

The Primal Liturgy of Life Reborn

The Great Vigil of Easter

Excessively long, and never at a convenient time, the Easter Vigil is, nonetheless, the most important liturgy of the Church. It is the primary time of Baptism and celebrates the first Eucharist of Easter. It is the celebration of the Resurrection from which all of our worship is derived.

The Vigil is properly observed early in the morning on Easter Day. It must begin well before sunrise and in total darkness. There should be no lights on in the church, which had been left dark since Good Friday. Although preparations may have been made, the church is still essentially bare. The more Easter decorating that can be done in conjunction with the Vigil liturgy itself, the better.

The people gather outside of the church building at the place where the fire will be rekindled. Every possible effort should be made to make sure this place is as dark as possible, with parking lot and security lights having been shut off well before the people arrive.

There are four principal parts of the Vigil: (1) the service of light, (2) the service of lessons, the service of Baptism (or renewal of baptismal vows), and the Holy Eucharist.

It is the prerogative of a deacon to carry the Paschal Candle to its place and to chant the Exsultet. The bishop, if present, serves as the chief celebrant.

The Service of Light

In the darkness, fire is kindled, after which the celebrant prays:

Celebrant *Dear friends in Christ, on this most holy night, when our Lord Jesus Christ passed from death to Life, the Church invites her children throughout the world to come together in vigil and prayer. This is the Passover of the Lord: if we honor the memory of His death and Resurrection by hearing His word and celebrating His Mysteries, then we may be confident that we shall share His Victory over death and live with Him for ever in God.*

The fire is then blessed:

Celebrant *Let us pray.*
Celebrant *Father, we share in the light of Your Glory through Your Son, the Light of the world. Make this new fire ✠ holy, and inflame us with new hope. Purify our minds by this Easter celebration, and bring us one day to the Feast of Eternal Light. We ask this through Christ our Lord.*

People **Amen.**

Preparation of the Candle

Prior to lighting the candle, if appropriate, the candle may be decorated. If already decorated, the same words may be said over the previously made decorations. The decorations include a cross, the Greek letter alpha above the cross, the Greek letter omega below the cross, and the numerals of the year in the quadrants made by the cross, beginning with the upper left. Five grains of incense are inserted in the candle at the four ends of the cross and in the center of the cross. The incense may be held in place by wax nails.

Vertical arm *Christ yesterday and today.*

Horizontal arm *The Beginning and the End.*

Alpha *Alpha*

Omega *and Omega*

Year *All time belongs to Him,*
and all the ages
to Him be glory and power
through every age and for ever. Amen.

Incense *By his holy*
and glorious wounds
may Christ our Lord
guard us
and keep us. Amen.

The celebrant then lights the candle from the new fire, saying:

Celebrant *May the Light of Christ, rising in glory, dispel the darkness of our hearts and minds.*

The Procession

The deacon or, if there is no deacon, a priest, takes the Easter candle, lifts it high, and sings:

Deacon *Christ our Light.*

All **Thanks be to God.**

The people gather behind the deacon in procession. If individual candles are used for all the people, they should light them from the Paschal Candle now. The thurifer may precede the deacon. At the church door the deacon lifts the candle high and sings a second time, (this time in Latin):

Deacon *Lumen Christi.*

All **Deo gratias.**

When the deacon arrives before the altar, he faces the people and sings a third time:

Deacon *Christ our Light.*

All **Thanks be to God.**

Exsultet

The celebrant and assistants go to their seats. The deacon places the Paschal Candles at its place, preferably a stand centered before the altar. The deacon then goes before the

celebrant with the thurible. The celebrant adds incense as at the Gospel of the Mass. The celebrant blesses the deacon in a low voice:

Celebrant *The Lord be in your heart and on your lips, that you may worthily proclaim His Easter praise. In the Name of the Father, and of the Son, ✠ and of the Holy Spirit.*

Deacon **Amen.**

ALL STAND, if not already doing so, holding their lighted candles. The deacon sings the Exsultet from the pulpit or lectern.

Deacon *Rejoice, heavenly powers! Sing, choirs of angels!*
Exult, all creation around God's throne!
Jesus Christ, our King, is risen!
Sound the trumpet of salvation!

Rejoice, O earth, in shining splendor,
radiant in the brightness of your King!
Christ has conquered! Glory fills you!
Darkness vanishes for ever!

Rejoice, O Mother Church! Exult in glory!
The Risen Savior shines upon you!
Let this place resound with joy,
echoing the might song of all God's people!

My dearest friends, standing with me in this holy light,
join me in asking God for mercy,
that He may give His unworthy minister
grace to sing His Easter praise.

The Lord be with you.

People **And also with you.**

Deacon *Lift up your hearts.*

People **We lift them up to the Lord.**

Deacon *Let us give thanks to the Lord our God.*

People **It is right to give Him thanks and praise.**

Deacon *It is truly right*
that with full hearts and minds and voices
we should praise the unseen God, the All-Powerful Father,
and His only Son, our Lord Jesus Christ.

For Christ has ransomed us with His Blood,
and paid for us the price of Adam's sin
to our Eternal Father!

This is our Passover Feast,
when Christ, the True Lamb, is slain,
Whose Blood consecrates the homes of all believers.

This is the night when first You saved our ancestors:
You freed the people of Israel from their slavery
and led them dry-shod through the sea.

This is the night when the pillar of fire
destroyed the darkness of sin!

This is the night when Christians everywhere,
washed clean of sin and freed from all defilement,
are restored to grace and grow together in holiness.

This is the night when Jesus Christ
broke the chains of death
and rose triumphant from the grave.

What good would life have been to us,
had Christ not come as our Redeemer?

Father, how wonderful Your care for us!
How boundless Your merciful Love!
To ransom a slave
You gave away Your Son.

O happy fault, O necessary sin of Adam,
which gained for us so great a Redeemer!

Most blessed of all nights, chosen by God
to see Christ rising from the dead!

Of this night scripture says:
"The night will be as clear as day:
it will become my light, my joy."

The power of this holy night
dispels all evil, washes guilt away,
restores lost innocence, brings mourners joy;
it casts out hatred, brings us peace,
and humbles earthly pride.

Night truly blessed when heaven is wedded to earth
and humanity is reconciled with God!

Therefore, Heavenly Father, in the joy of this night,
receive our evening sacrifice of praise,
Your Church's solemn offering.

Accept this Easter candle,
a flame divided but undimmed,
a pillar of fire that glows to the honor of God.

Let it mingle with the lights of heaven
and continue bravely burning
to dispel the darkness of this night!

May the Morning Star which never sets
find this flame still burning:

Christ, that Morning Star, Who came back from the dead
and shed His peaceful Light on all humanity,
Your Son Who lives and reigns for ever and ever.

People **Amen!**

THE LITURGY OF THE WORD

THE PEOPLE SIT. They may put out their candles and some of the nave lights turned on. The altar lights are still left off.

Twelve readings are appointed. The number may be reduced to seven or four, but the first (The Creation) and the fifth (The Exodus) are always included.

The order of each reading is (1) reading, (2) psalm, and (3) collect.

First Lesson: The Story of Creation

(Genesis 1:1 - 2:2)

Reader *A reading from the Book of Genesis.*

...

The word of the Lord.

People **Thanks be to God.**

Psalm 33: 1-11 *Exultate, justi*

Reader *Rejoice in the LORD, you righteous;*
it is good for the just to sing praises.

People **Praise the LORD with the harp;**
play to Him upon the psaltery and lyre.

Sing for Him a new song;
sound a fanfare with all your skill upon the trumpet.

For the word of the LORD is right,
and all His works are sure.

He loves righteousness and justice;
the loving-kindness of the LORD fills the whole earth.

By the Word of the LORD were the heavens made,
by the Breath of His mouth all the heavenly hosts.

He gathers up the waters of the ocean as in a water-skin
and stores up the depths of the sea.

Let all the earth fear the LORD;
let all who dwell in the world stand in awe of Him.

For He spoke, and it came to pass;
He commanded, and it stood fast.

The LORD brings the will of the nations to naught;
He thwarts the designs of the peoples.

But the LORD's will stands fast for ever,
and the designs of His heart from age to age.

Celebrant *Let us pray.*
Almighty and Eternal God, You created all things in wonderful beauty and order. Help us now to perceive how still more wonderful is the new creation by which in the fullness of time You redeemed Your people through the Sacrifice of our Passover, Jesus Christ, Who lives and reigns for ever and ever.

People **Amen.**

Second Lesson: The Story of the Flood

(Genesis 7: 1-5, 11-18; 8:6-18; 9:8-13)

Reader *A reading from the Book of Genesis.*

...

The word of the Lord.

People **Thanks be to God.**

Psalm 46 *Deus noster Refugium*

Reader *God is our Refuge and Strength,*
a very present Help in trouble.

People **Therefore we will not fear, though the earth be moved,**
and though the mountains be toppled
into the depths of the sea;

Though its waters rage and foam,
and though the mountains tremble at its tumult.

The LORD of Hosts is with us;
the God of Jacob is our Stronghold.

There is a river whose streams make glad the City of God,
the holy habitation of the Most High.

God is in the midst of it;
it shall not be overthrown;
God shall help it at the break of day.

The nations make much ado, and the kingdoms are shaken;
God has spoken, and the earth shall melt away.

The LORD of Hosts is with us;
the God of Jacob is our Stronghold.

Come now and look upon the works of the LORD,
what awesome things He has done on earth.

It is He Who makes war to cease in all the world;
He breaks the bow, and shatters the spear,
and burns the shields with fire.

"Be still, then, and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth."

The LORD of Hosts is with us;
the God of Jacob is our Stronghold.

Celebrant *Let us pray.*
O God, Strength of the powerless and Light in all darkness: Look in mercy upon Your Church, that wonderful and sacred Mystery, that it may be an ark of peace in the midst of chaos. Let the whole world experience and see that what was fallen is being raised up, that what was old is being made new, and that all things are being restored to wholeness through Him from Whom they first took being, Your Son, Jesus Christ our Lord.

People **Amen.**

Third Lesson: Abraham's Sacrifice of Isaac

(Genesis 22: 1-18)

Reader *A reading from the Book of Genesis.*

...

The word of the Lord.

People **Thanks be to God.**

Psalm 16 *Conserva me, Domine*

Reader *Protect me, O God, for I take refuge in You;*
I have said to the LORD, "You are my Lord,
my Good above all other.

People **All my delight is upon the godly that are in the land,**
upon those who are noble among the people.

But those who run after other gods
shall have their troubles multiplied.

Their libations of blood I will not offer,
nor take the names of their gods upon my lips.

O LORD, You are my Portion and my Cup;
it is You Who uphold my lot.

My boundaries enclose a pleasant land;
indeed, I have a goodly heritage.

I will bless the LORD Who gives me counsel;
my heart teaches me, night after night.

I have set the LORD always before me;
because He is at my right hand I shall not fall.

My heart, therefore, is glad, and my spirit rejoices;
my body also shall rest in hope.

For You will not abandon me to the grave,
nor let Your holy one see the Pit.

You will show me the path of life;
in Your presence there is fullness of joy,
and in Your right hand are pleasures for evermore.

Celebrant *Let us pray.*
God and Father of all the faithful, You promised Abraham that he would become the father of all nations, and through this Paschal Mystery You increase Your chosen people throughout the world. Help us respond to Your call by joyfully accepting the new life of grace. We ask this through Your Son, Jesus Christ our Lord.

People **Amen.**

Fourth Lesson: The Passover

(Exodus 12: 1-14)

Reader *A reading from the Book of Exodus.*
...
The word of the Lord.

People **Thanks be to God.**

Psalm 116: 10-17. *Dilexi, quoniam*

Reader *How shall I repay the* LORD
for all the good things He has done for me?

People
I will lift up the cup of salvation
and call upon the Name of the LORD.

I will fulfill my vows to the LORD
in the presence of all His people.

Precious in the sight of the LORD
is the death of His servants.

O LORD, *I am Your servant;*
I am Your servant and the child of Your handmaid;
You have freed me from my bonds.

I will offer You the sacrifice of thanksgiving
and call upon the Name of the LORD.

I will fulfill my vows to the LORD
in the presence of all His people

In the courts of the LORD's house,
in the midst of you, O Jerusalem.

Celebrant *Let us pray.*
Almighty and ever-living God, wonderful in all Your works: Let Your people understand that even more marvelous than the world's creation is Your redemptive Gift on the Cross: the Sacrifice of our Passover Lamb, Your Son, Jesus Christ our Lord.

People **Amen.**

Fifth Lesson: Israel's Deliverance at the Red Sea

(Exodus 14:10 - 15:1a)

Reader *A reading from the Book of Exodus.*

The word of the Lord.

People **Thanks be to God.**

Psalm: *Cantemus Domino* (Exodus 15)

Reader *I will sing to the LORD, for He has triumphed gloriously;*
the horse and its rider He has thrown into the sea.

People
The LORD is my Strength and my Song;
He has been my Savior.

This is my God, and I will praise Him,
my father's God, and I will exalt Him.

Your right hand, O LORD, glorious in power,
Your right hand, O LORD, shatters the enemy.

Who among the gods is like You, O LORD?
Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

In Your mercy You led forth the people You set free;
You guided them in Your strength
to Your holy habitation.

You will bring them in and plant them
on the mount that is Your possession.

The place, O LORD, You have made for Your dwelling,
the sanctuary, O LORD, which Your hands have prepared.
The LORD shall reign forever and ever.

Celebrant *Let us pray.*
Lord God, in the New Covenant You shed light on the miracles You worked in ancient times: the Red Sea is a symbol of our Baptism, and the nation You freed from slavery is a sign of Your Christian people. May every nation share the faith and privilege of Israel, and come to new birth in the Holy Spirit. We ask this through Christ our Lord.

People **Amen.**

The Sixth Lesson: YAHWEH our Husband

(Isaiah 54: 5-14)

Reader *A reading from the Prophet Isaiah.*
...
The word of the Lord.

People **Thanks be to God.**

Psalm 30: *Exaltabo Te, Domine*

Reader *I will exalt You, O LORD,*
because You have lifted me up
and have not let my enemies triumph over me.

People **O LORD my God, I cried out to You,**
and You restored me to health.

You brought me up, O LORD, from the dead;
You restored my life as I was going down to the grave.

Sing to the LORD, you servants of His;
give thanks for the remembrance of His holiness.

For His wrath endures but the twinkling of an eye,
His favor for a lifetime.

Weeping may spend the night,
but joy comes in the morning.

While I felt secure, I said,
"I shall never be disturbed.
You, LORD, with Your favor, made me as strong as the mountains."

Then You hid Your face,
and I was filled with fear.

I cried to You, O LORD;
I pleaded with the Lord, saying,

"What profit is there in my blood, if I go down to the Pit?
Will the dust praise You or declare Your faithfulness?

Hear, O LORD, and have mercy upon me;
O LORD, be my Helper."

You have turned my wailing into dancing;
You have put off my sack-cloth and clothed me with joy.

Therefore my heart sings to You without ceasing;
O LORD my God, I will give You thanks forever.

Celebrant *Let us pray.*
Almighty and Eternal God, glorify Your Name by increasing Your chosen people as you promised long ago. In reward for their trust, may we see in the Church the fulfillment of Your promise. We ask this through Christ our Lord.

People **Amen.**

The Seventh Lesson: Salvation Offered Freely to All

(Isaiah 55: 1-11)

Reader *A reading from the Prophet Isaiah.*
...
The word of the Lord.

People **Thanks be to God.**

Psalm: *Ecce Deus Salvator* (Isaiah 12:2-6)

Reader *God indeed is my Savior;*
I am confident and unafraid.

My Strength and my Courage is the Lord,
and He has been my Savior

With joy you will draw water
at the fountain of salvation.

Give thanks to the Lord, acclaim His Name;
among the nations make known His deeds,
proclaim how exalted is His Name.

Sing praise to the Lord for His glorious achievement;
let this be known throughout all the earth.

Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel!

Glory to the Father, and to the Son,
and to the Holy Spirit:

As it was in the beginning,
is now, and will be forever. Amen.

The Eighth Lesson: The Law, the Wisdom of God

(Baruch 3: 9-37)

Reader *A reading from the Book of Baruch.*
...
The word of the Lord.

People **Thanks be to God.**

Psalm 19: 8-11: *Coeli enarrant*

Reader *The statutes of the LORD are just and rejoice the heart;*
the commandment of the LORD is clear and gives light to the eyes.

People **The fear of the LORD is clean and endures for ever;**
the judgments of the LORD are true
and righteous altogether.

More to be desired are they than gold
more than much fine gold,
sweeter far than honey, than honey in the comb.

By them also is Your servant enlightened,
and in keeping them there is great reward.

Celebrant *Let us pray.*
O God, You increase Your Church by continuing to call all people to salvation. Let the cleansing waters of Baptism flow, and by Your Love watch over those whom You have cleansed; through Your Son, Jesus Christ our Lord.

People **Amen.**

The Ninth Lesson: A New Heart and a New Spirit

(Ezekiel 36: 24-28)

Reader *A reading from the Prophet Ezekiel.*

...

The word of the Lord.

People **Thanks be to God.**

Psalm 42: 1-7. *Quemadmodum*

Reader *As the deer longs for the water-brooks*
so longs my soul for You, O God.

People **My soul is athirst for God, athirst for the Living God;**
when shall I come to appear before the Presence of God?

My tears have been my food day and night,
while all day long they say to me,
"Where now is your God?"

I pour out my soul when I think on these things:
how I went with the multitude and led them
into the house of God,

With the voice of praise and thanksgiving,
among those who keep holy-day.

Why are you so full of heaviness, O my soul?
and why are you so disquieted within me?

Put your trust in God;
for I will yet give thanks to Him,
Who is the Help of my countenance, and my God.

Celebrant *Let us pray.*

Almighty and Everlasting God, Who in the Paschal Mystery established the new covenant of reconciliation: Grant that all who are reborn into the Fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord.

People **Amen.**

The Tenth Lesson: God's Presence in a New Israel

(Isaiah 4: 2-6)

Reader *A reading from the Prophet Isaiah.*

...

The word of the Lord.

People **Thanks be to God.**

Psalm: *Vinea facta est* (Isaiah 5)

Reader *I will sing for my beloved*
my love song about his vineyard.

People

My beloved had a vineyard
high upon a fertile hillside.

He dug the soil, and cleared it of stones,
and planted it with choice red vines.

He built a watchtower in the midst of it,
and then hewed out a winepress.

The vineyard of the LORD of Hosts is the house of Israel,
and the people of Judah are the plant He cherished.

All

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be forever.
Amen.

Celebrant *Let us pray.*
O God, by the word of the prophets You are known in the Church as the Sower of the good seed, the Keeper of the chosen vineyard. Grant to Your people, who are called Your vine and Your harvest, that, cleansed of all thorns and briars, they may abundantly bring forth good fruit; through Your Son, Jesus Christ our Lord.

People **Amen.**

The Eleventh Lesson: The Gathering of God's People

(Zephaniah 3: 12-20)

Reader *A reading from the Prophet Zephaniah.*

...

The word of the Lord.

People **Thanks be to God.**

Psalm 98 *Cantate Domino*

Reader *Sing to the LORD a new song,*
for He has done marvelous things.

With His right hand and His holy arm
has He won for Himself the victory.

The LORD has made known His victory;
His righteousness has He openly shown
in the sight of the nations.

He remembers His mercy and faithfulness
to the house of Israel,
and all the ends of the earth
have seen the victory of our God.

Shout with joy to the LORD, all you lands;
lift up your voice, rejoice, and sing.

Sing to the LORD with the harp,
with the harp and the voice of song.

With trumpets and the sound of the horn
shout with joy before the King, the LORD.

Let the sea make a noise and all that is in it,
the lands and those who dwell therein.

Let the rivers clap their hands,
and let the hills ring out with joy before the LORD,
when He comes to judge the earth.

In righteousness shall He judge the world
and the peoples with equity.

Celebrant *Let us pray.*
O God of unchangeable power and eternal light: Look favorably on Your whole Church, that wonderful and sacred Mystery; by the effectual working of Your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by Him through Whom all things were made, Your Son Jesus Christ our Lord.

People **Amen.**

The Twelfth Lesson: The Song of the Three Young Men

(Daniel 3: 1-27)

Reader *A reading from the Prophet Daniel.*
...
The word of the Lord.

People **Thanks be to God.**

Psalm. *Benedicite, omnia opera* (Song of the Three Young Men)

During the reading or singing of this canticle, the paschal candle and its stand are taken to the font; the ministers gather there as well.

Reader *All you works of the Lord, bless the Lord --*
praise Him and magnify Him forever.

People
You angels of the Lord, bless the Lord;
you heavens, bless the Lord;
all you powers of the Lord, bless the Lord --
praise Him and magnify Him forever.

You sun and moon, bless the Lord;
you stars of heaven, bless the Lord;
you showers and dew, bless the Lord --
praise Him and magnify Him forever.

You winds of God, bless the Lord;
you fire and heat, bless the Lord;
you winter and summer, bless the Lord --
praise Him and magnify Him forever.

You dews and frost, bless the Lord;
you frost and cold, bless the Lord;
you ice and snow, bless the Lord –
praise Him and magnify Him forever.

You nights and days, bless the Lord;
you light and darkness, bless the Lord;
you lightnings and clouds, bless the Lord --
praise Him and magnify Him forever.

Let the earth bless the Lord;
you mountains and hills, bless the Lord;
all you green things that grow on the earth, bless the Lord;
praise Him and magnify Him forever.

You wells and springs, bless the Lord;
you rivers and seas, bless the Lord;
you whales and all who move in the waters, bless the Lord;
praise Him and magnify Him forever.

All you birds of the air, bless the Lord;
all you beasts and cattle, bless the Lord;
all you children of mortals, bless the Lord –
praise Him and magnify Him forever.

You people of God, bless the Lord;
you priests of the Lord, bless the Lord;
you servants of the Lord, bless the Lord --
praise Him and magnify Him forever.

You spirits and souls of the righteous, bless the Lord;
you pure and humble of heart, bless the Lord;

All **Let us bless the Father and the Son and the Holy Spirit --**
praise Him and magnify Him forever.

The Liturgy of Holy Baptism

The renewal of baptismal vows is done regardless of whether there are persons to be baptized. It is appropriate at all other services on Easter Day as well.

The Vigil is *the* traditional time for baptisms. If there are to be baptisms, the Baptism Liturgy is inserted at this place, replacing and incorporating the renewal of vows.

Renewal of Baptismal Vows

Celebrant *Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?*

People **I do.**

Celebrant *Do you believe in God the Father?*

People **I believe in God, the Father Almighty,**
Creator of heaven and earth.

Celebrant *Do you believe in Jesus Christ, the Son of God?*

People **I believe in Jesus Christ, His only Son, our Lord.**
He was conceived by the Power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day He rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Celebrant *Do you believe in God the Holy Spirit?*

People **I believe in the Holy Spirit,**
the Holy Catholic Church,
the Communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and the Life Everlasting.

Celebrant *Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?*

People **I will, with God's help.**

Celebrant *Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?*

People **I will, with God's help.**

Celebrant *Will you proclaim by word and example the Good News of God in Christ?*

People **I will, with God's help.**

Celebrant *Will you seek and serve Christ in all persons, loving your neighbor as yourself?*

People **I will, with God's help.**

Celebrant *Will you strive for justice and peace among all people, and respect the dignity of every human being?*

People **I will, with God's help.**

Celebrant *God, the All-Powerful Father of our Lord Jesus Christ, has given us a new birth by water and the Holy Spirit, and forgiven all our sins. May He also keep us faithful to our Lord Jesus Christ for ever and ever.*

People **Amen.**

The celebrant sprinkles the people with holy water while all sing the *Vidi Aquam*.

All

I saw water flowing from the right side of the Temple,
Alleluia.
It brought God's life and His salvation,
and the people sang in joyful praise:
Alleluia, Alleluia!

The Liturgy continues with the Eucharistic Celebration of Easter at the Gloria in Excelsis. During the Gloria, the altar decorations are restored, and the altar candles are lit from the Paschal Candle. All the lights in the chancel are then turned on.

TURN TO PAGE 155.

Easter

49 Days of Resurrection Joy

EASTER

Easter is properly not a day, nor a week, but a week of weeks -- 49 days lasting from the Resurrection Festival to the Day of Pentecost.

Easter Day -- The Resurrection of Our Lord -- is the most important festival of the entire church year. In fact, it is the importance of this festival, and its weekly celebration, that led to the move from Saturday to Sunday as our primary day of worship. Easter Day properly begins with the Great Vigil (page 129). This liturgy begins before sunrise and continues on through dawn. It should be the primary liturgy of the day.

If necessary, additional services may be held later on Easter Day. They should include the renewal of baptismal vows, but baptisms themselves should be reserved for the Vigil. The Vigil liturgy continues on into the general seasonal liturgy at the Gloria in Excelsis.

Easter Week -- the week following Easter Day -- is a week of holy days. It is appropriate to have special daily Masses during this week continuing the Resurrection celebration.

Saints days and minor holidays are not celebrated during either Holy Week or Easter Week. Important festivals may be transferred to the second week of Easter.

The Thursday of the sixth week of Easter -- the fortieth day -- is the Feast of the Ascension of Our Lord. This day should be observed with a full Eucharistic celebration.

The Liturgy of the Word

Preparation

STAND at the bell or other announcement that the procession is about to begin. In this gesture we greet the Cross of Christ. We make the sign of the cross in remembrance of our baptism and then sing a hymn of praise.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

The Entrance Hymn

SIT for announcements (if any).

STAND as the celebrant welcomes us in the Name of the Lord to begin the Celebration. We show our union with God, the Church, and our neighbor by our response.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

Blessing with Water

On Easter Day, the Renewal of Baptismal Vows, page 149, may be used here in place of the following.

STAND. The holy water is blessed to remind us of our Baptism. The celebrant will sprinkle it on us to remind us that our sins are forgiven.

Celebrant *Dear friends,*
this water will be used
to remind us of our Baptism.
Let us ask God to bless it,
and to keep us faithful
to the Spirit He has given us.

Lord God Almighty,
hear the prayers of Your people:
we celebrate our creation and redemption.
Hear our prayers and bless ✠ this water
which gives fruitfulness to the fields,
and refreshment and cleansing to humanity.
You chose water to show Your goodness
when You led Your people to freedom
through the Red Sea
and satisfied their thirst in the desert
with water from the rock.
Water was the symbol used by the prophets
to foretell Your new Covenant with man.
You made the water of Baptism holy
by Christ's Baptism in the Jordan:
by it You give us a new Birth
and renew us in holiness.
May this water remind us of our baptism,
and let us share the joy
of all who have been baptized at Easter.
We ask this through Christ our Lord.

People **Amen.**

Taking the sprinkler, the celebrant sprinkles himself and the ministers, then the rest of the people. He may move through the church for the sprinkling of the people. Meanwhile, the following and/or another appropriate song is sung:

All **I saw water flowing from the right side of the Temple,**
Alleluia.
It brought God's life and His salvation,
and the people sang in joyful praise:
Alleluia, Alleluia!

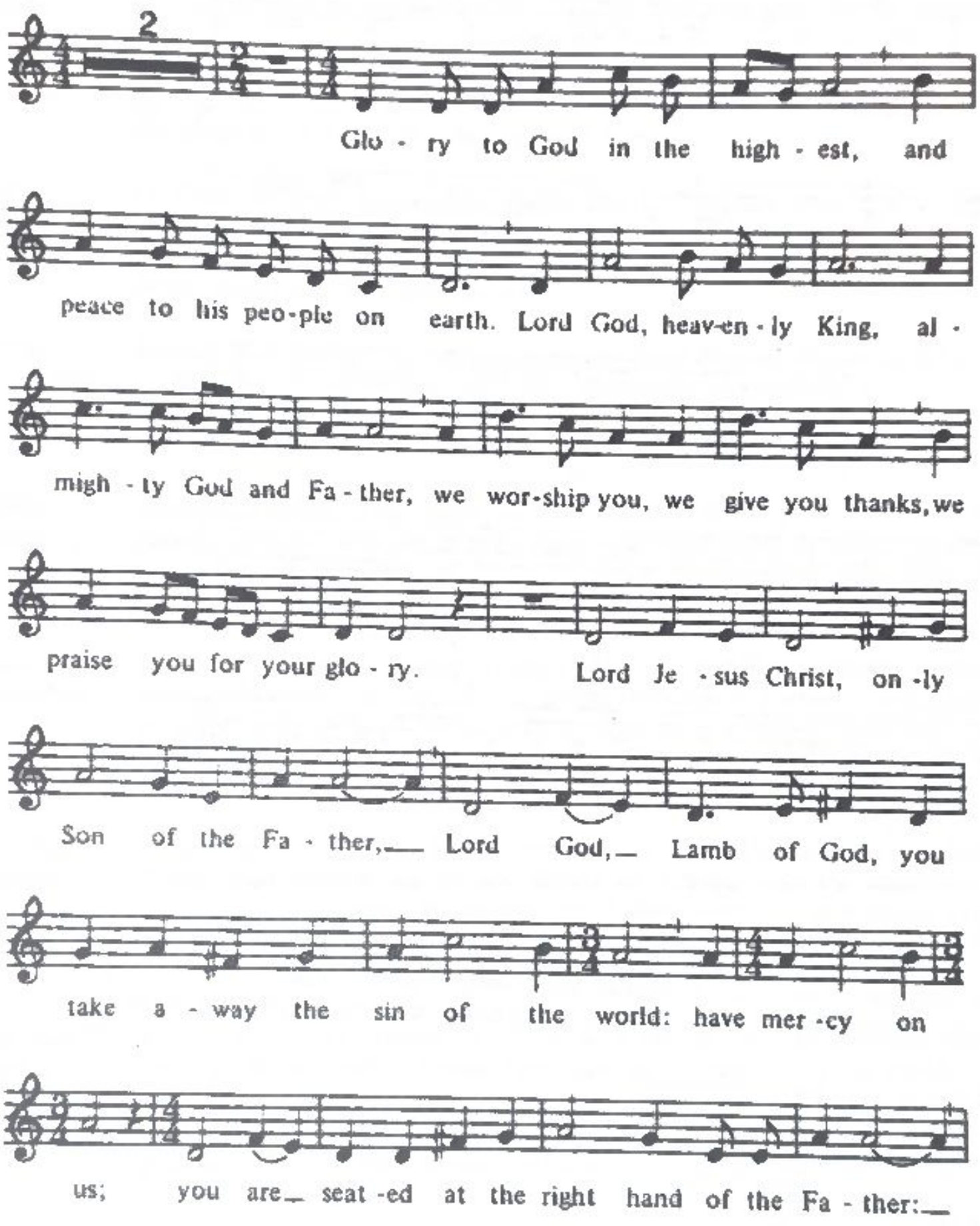
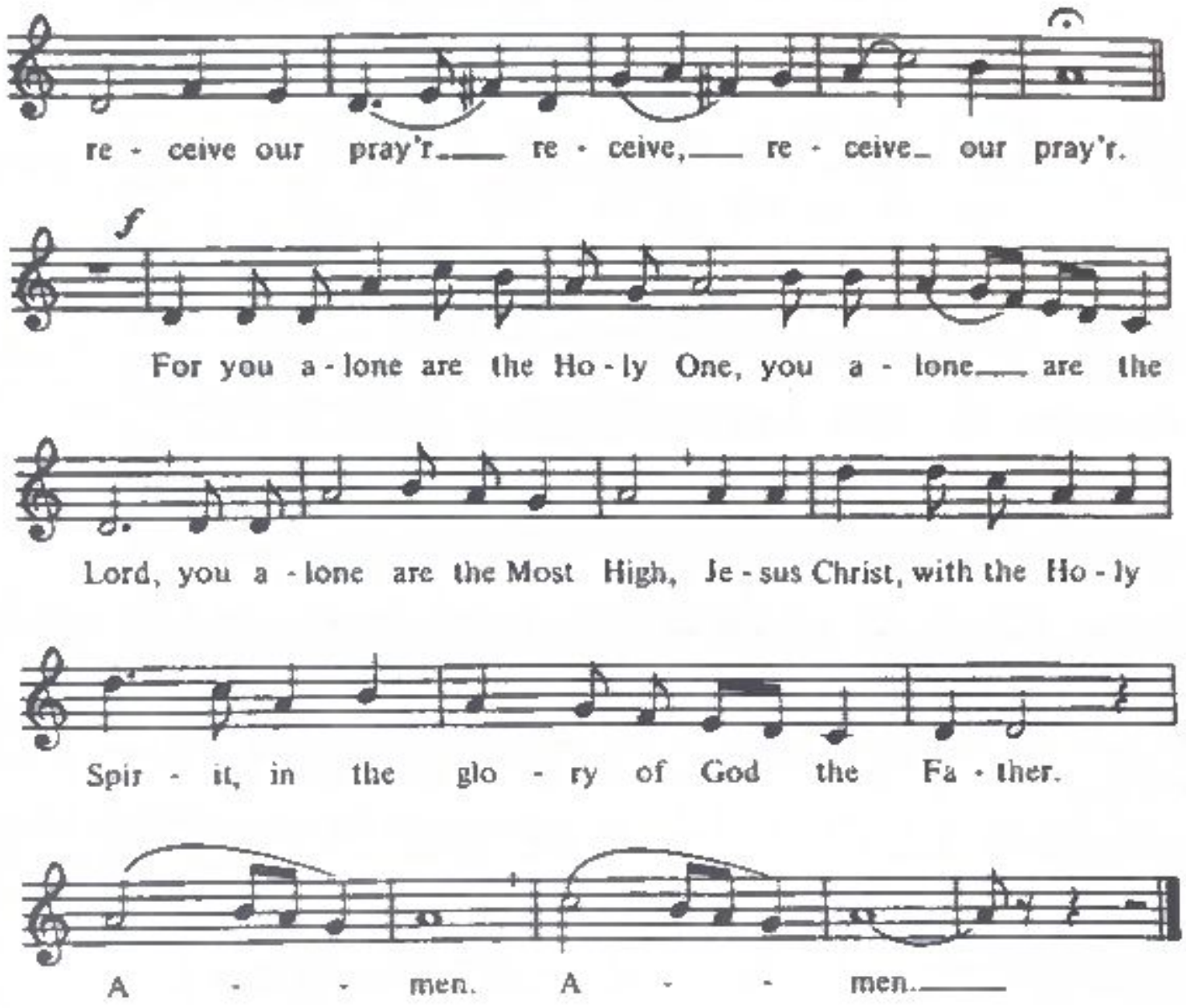
The celebrant returns to the altar and prays:

Celebrant *May Almighty God cleanse us of our sins, and through the Eucharist we celebrate make us worthy to sit at His Table in His heavenly Kingdom.*

People **Amen.**

All remain standing for the Gloria in Excelsis.

Adoration: Gloria in Excelsis

Setting: Richard Proulx, 1977

2
Glo - ry to God in the high - est, and
peace to his peo-ple on earth. Lord God, heav-en - ly King, al -
migh - ty God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on -ly
Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world: have mer -cy on
us; you are seat -ed at the right hand of the Fa - ther:

re - ceive our pray'r___ re - ceive,___ re - ceive_ our pray'r.
f
For you a - lone are the Ho - ly One, you a - lone___ are the
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spir - it, in the glo - ry of God the Fa - ther.
A - - - men. A - - - men.___

Prayer of the Day

In the Prayer of the Day, or Collect, our thoughts are collected and focused on the day's theme. Prayer is an appropriate connection between our praises and hearing the Scripture.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

Easter Day *God our Father, by raising Christ Your Son You conquered the power of death and opened for us the way to Eternal Life. Let our celebration today raise us up and renew our lives by the Spirit that is within us. Grant this through our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*

Easter Monday	*Father, You give Your Church constant growth by adding new members to Your Family. Help us put into action in our lives the Baptism we have received with faith. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Easter Tuesday	*Father, by this Easter mystery You touch our lives with the healing power of Your Love. You have given us the freedom of the children of God. May we who now celebrate Your Gift find joy in it for ever in heaven. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Easter Wednesday	*O God, Whose blessed Son made Himself known to His disciples in the breaking of bread: Open the eyes of our faith, that we may behold Him in all His redeeming work; Who lives and reigns with You, in the Unity of the Holy Spirit, One God, now and for ever.*
Easter Thursday	*Father, You gather the nations to praise Your Name. May all who are reborn in Baptism be one in faith and love. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Easter Friday	*Eternal Father, You gave us the Easter Mystery as our covenant of reconciliation. May the new birth we celebrate show its effects in the way we live. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Easter Saturday	*Father of Love, by the outpouring of Your Grace You increase the number of those who believe in You. Watch over Your chosen Family. Give undying Life to all who have been born again in Baptism. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
2nd Sun Easter	*God of mercy, You wash away our sins in water, You give us new birth in the Spirit, and redeem us in the Blood of Christ. As we celebrate Christ's Resurrection, increase our awareness of these blessings, and renew Your gift of life within us. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
3rd Sun Easter	*Father in heaven, Author of all Truth, a people once in darkness has listened to Your Word, and followed Your Son as He rose from the tomb. Hear the prayer of this newborn people and strengthen Your Church to answer Your call. May we rise and come forth into the light of day to stand in Your Presence until Eternity dawns. We ask this through Christ our Lord.*

4th Sun Easter	*God of all power, You called from death our Lord Jesus, the great Shepherd of the sheep. Send us as shepherds to rescue the lost, to heal the injured, and to feed one another with knowledge and understanding; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
5th Sun Easter	*Almighty God, Whom truly to know is everlasting Life: Grant us so perfectly to know Your Son Jesus Christ to be the Way, the Truth, and the Life, that we may steadfastly follow His steps in the way that leads to eternal Life; through Jesus Christ Your Son our Lord, Who lives and reigns with You, in the Unity of the Holy Spirit, One God, for ever and ever.*
6th Sun Easter	*Ever-living God, help us to celebrate our joy in the Resurrection of the Lord and to express in our lives the Love we celebrate. Grant this through our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Ascension	*Almighty God, Your only Son was taken up into heaven and in power intercedes for us. May we also come into Your Presence and live forever in Your Glory; through Your Son, Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, One God, now and forever.*
7th Sun Easter	*God, our Creator and Redeemer, Your Son Jesus prayed that His followers might be one. Make all Christians one with Him as He is One with You, so that in peace and concord we may carry to the world the message of Your Love; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
Annun-ciation March 25	*Pour Your grace into our hearts, O Lord, that we who have known the Incarnation of Your Son Jesus Christ, announced by an angel to the Virgin Mary, may by His Cross and Passion be brought to the glory of His Resurrection; who lives and reigns with You, in the Unity of the Holy Spirit, One God, now and for ever.*
St. Mark April 25	*Almighty God, by the hand of Mark the evangelist You have given to Your Church the Gospel of Jesus Christ the Son of God: We thank You for this witness and pray that we may be firmly grounded in its truth; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Sts. Philip & James May 1	*Almighty God, Who gave to Your apostles Philip and James grace and strength to bear witness to the Truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; Who lives and reigns with You and the Holy Spirit, One God, now and for ever.*

Visitation
May 31

Almighty God, in choosing the virgin Mary to be the mother of Your Son, You made known Your gracious regard for the poor and the lowly and the despised. Grant us grace to receive Your Word in humility, and so to be made one with Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Saint
Barnabas
June 11

Grant, O God, that we may follow the example of Your faithful servant Barnabas, who, seeking not his own renown but the well-being of Your Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

People **Amen.**

Listening

SIT to hear the Scriptures read and to recite the ancient psalms.

Holy Scripture is the story of Salvation History, which focuses on Jesus Christ. The Bible is called "God's word" not because God dictated it to an ancient secretary, but because it speaks of the Love which God has had for people throughout history and points us toward Jesus, the Word of Love made Man.

FIRST LESSON

During Easter this lesson is from the Acts of the Apostles.

Reader *A reading from ...*

. . .

This is the word of the Lord.

People **Thanks be to God.**

RESPONSORIAL PSALM

We join in one of the ancient hymns of the Jewish people.

SECOND LESSON

This lesson is from Revelation or one of the New Testament epistles.

Reader *A reading from ...*

...

This is the Word of the Lord.

People **Thanks be to God.**

DURING EASTER WEEK, the hymn *Victimae Paschali* ("Christians to the Paschal Victim") should be sung before the Alleluia. All stand for the hymn.

GRADUAL ALLELUIA

WE STAND to sing the ancient hymn, "Alleluia," before hearing the Holy Gospel. Our standing for the Gospel shows our special honor for this Good News. The Alleluia is sung responsorially between the cantor and the congregation:

Cantor *Alleluia. Alleluia. Alleluia.*

People **Alleluia. Alleluia. Alleluia.**

Easter Week	*Christ being raised from the dead will die no more* : *death has no more dominion over Him.*
2 Easter	*Blessed are those who have not seen* : *and yet believe.*
3 Easter	*Lord Jesus, make Your word plain to us* : *make our hearts burn with love.*
4 Easter	*I am the Good Shepherd, says the Lord* : *I know My sheep, and they know Me.*
5 Easter	*I Am the Way, the Truth, and the Life* : *no one comes to the Father except through Me.*
6 Easter	*My Father will love those who love Me* : *and We will come to them.*
Ascension	*Go and teach all people My Gospel* : *I am with you always, until the end of the world.*

7 Easter	*I will not leave you orphans* : *I will come back to you and your hearts will rejoice.*
Annun.	*Hail, O favored one, the Lord is with you* : *the Holy Spirit will come upon you.*
Mark	*This Jesus Christ God raised up* : *and of that we are all witnesses.*
Phil/Jas	*You shall be My witnesses in Jerusalem and Samaria* : *and to the ends of the earth.*
Visit	*Blessed are you among women* : *and blessed is the Fruit of your womb, Jesus.*
Barnabas	*This Jesus Christ God raised up* : *and of that we are all witnesses.*

People **Alleluia. Alleluia. Alleluia.**

HOLY GOSPEL

Deacon or Celebrant *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon . . .

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

A hymn may be sung immediately before or after the sermon.

Professing

The Nicene Creed

STAND as we proclaim our faith in unity with the whole Church throughout time and space as we recite the words of the Creed. If there has been a baptism, the Creed may be omitted.

The Nicene Creed, properly termed "Niceno-Constantinopolitan," was accepted by the Council of Constantinople in A.D. 381, being based on the Creed of the Council of Nicaea of A.D. 325. It was written to define Christianity and holds to this day as the binding definition of our religious faith. The word "men" in parentheses, though in the original Greek, was left out in the ICET text because it is somewhat redundant and certainly includes women as well. The words "and the Son" in brackets are the *Filioque* clause added to the original text by the Roman Church. Though theologically appropriate, they are a stumbling block toward unity with the Eastern Orthodox Church and will probably soon be removed from English translations.

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us (men) and for our salvation
He came down from heaven;
Bow **by the Power of the Holy Spirit**
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;

He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

The Liturgy of the Eucharist

The Offering of Prayer

Our offerings to God consist of four parts: (1) our prayers to God for all His gifts, (2) our money, time, and talents, (3) our very selves as expressed in the offertory hymn, and finally (4) our bread and wine, which God will use to turn back into His own Offering to us, the Body and Blood of Christ.

Assistant *In peace, we pray to You, Lord God.*

Silence

Assistant *For all people in their daily life and work;*

People **For our families, friends, and neighbors, and for those who are alone.**

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of Your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For N. our primate, N. our bishop, N. our priest(s), and all bishops and other ministers;

For all who serve God in His Church.

For the special needs and concerns of this congregation.

The people are encouraged to pray aloud their own petitions, concluding with "Lord in Your mercy," to which the people respond **"Hear our prayer."**

We thank You, Lord, for all the blessings of this life.

Again, the people are encouraged to pray aloud their own thanksgivings, concluding with "Lord in Your mercy," to which the people respond **"Hear our prayer."**

We will exalt You, O God our King;

And praise Your Name for ever and ever.

We pray for all who have died, especially _____, that they may have a place in Your eternal Kingdom.

After "especially," the reader keeps silence during which the people are encouraged to add the names of their loved ones who have died.

Lord, let Your loving-kindness be upon them

who put their trust in You.

We pray to You also for the forgiveness of our sins.

Silence

Have mercy upon us, most merciful Father;
in Your compassion forgive us our sins,
known and unknown,

things done and left undone;
and so uphold us by Your Spirit
that we may live and serve You in newness of life,
to the honor and glory of Your Name;
through Jesus Christ our Lord. Amen.

Celebrant *Almighty God have mercy on you, forgive you ✠ all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.*

People **Amen.**

Celebrant *The peace of the Lord be with you always.*

People **And also with you.**

The people greet one another with the kiss of peace.

The Offering of Money

The Church depends on the people for its support. We give back to God a portion of what He has given to us. During the offering, special music may be offered, or a hymn may be sung.

The Offering of Ourselves

ALL STAND. The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

People **Blessed be God forever.**

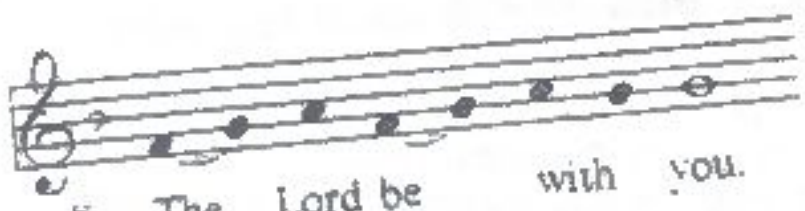
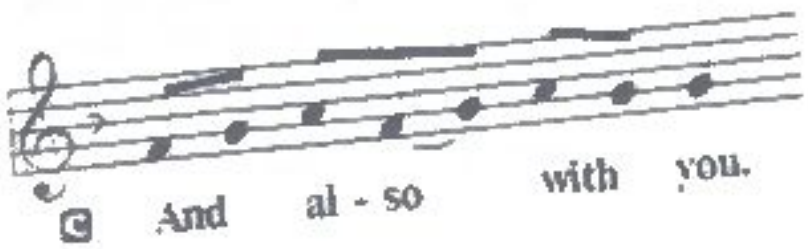
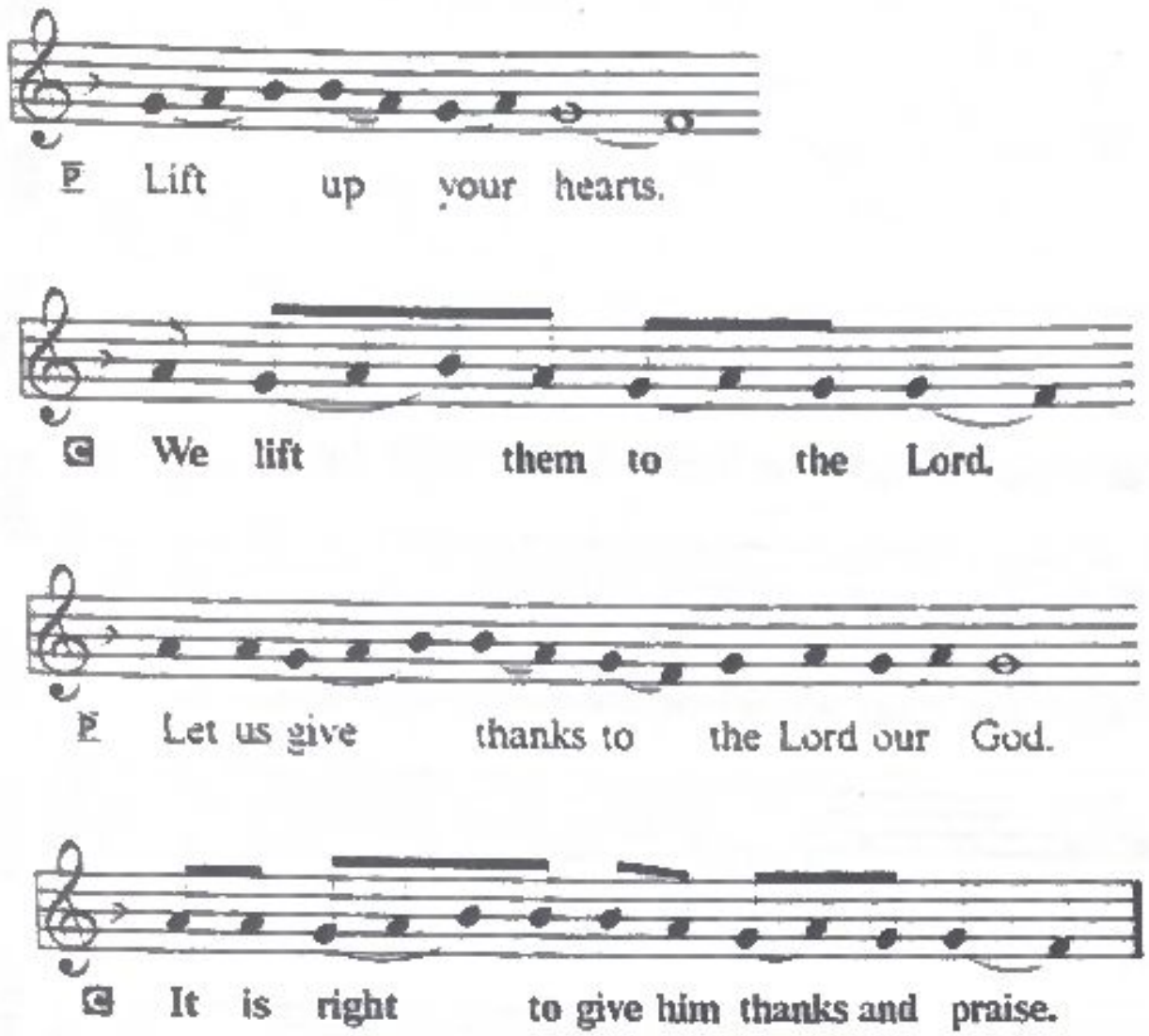
Celebrant *Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin.*

The celebrant and assistants wash their hands.

Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

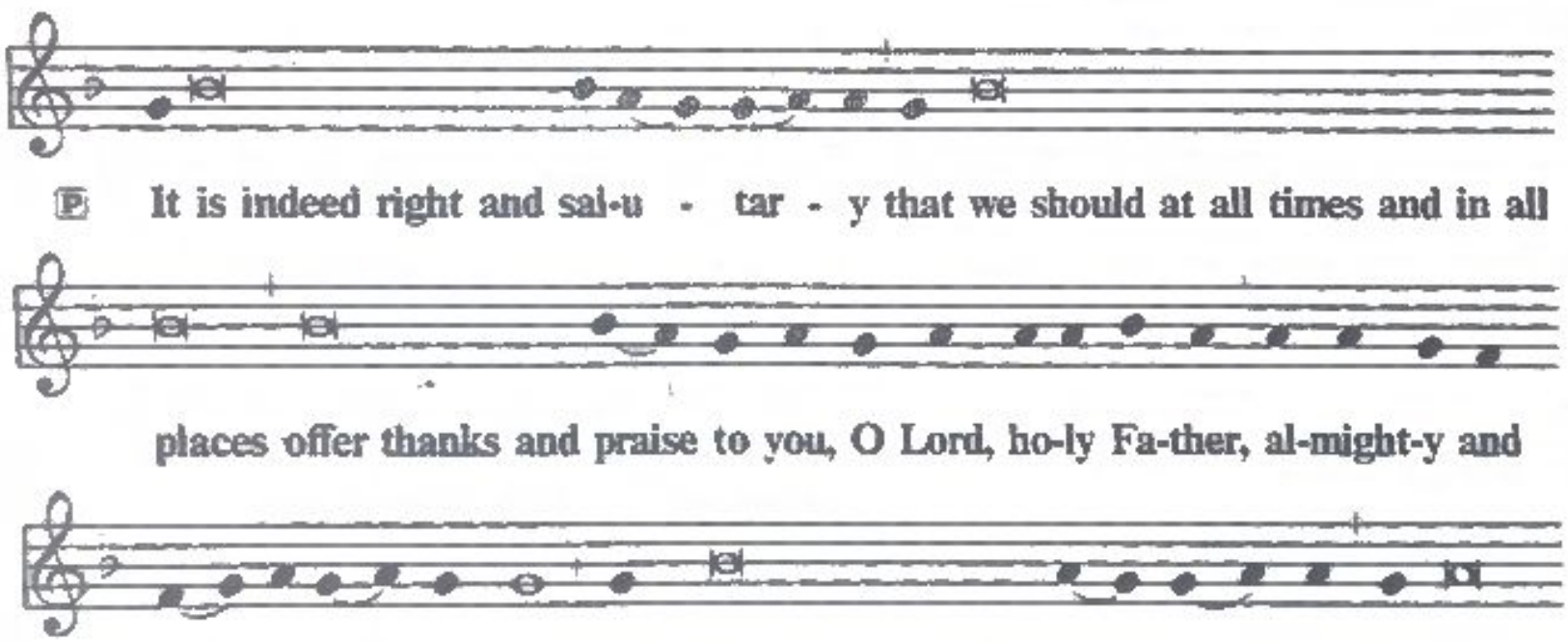
People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

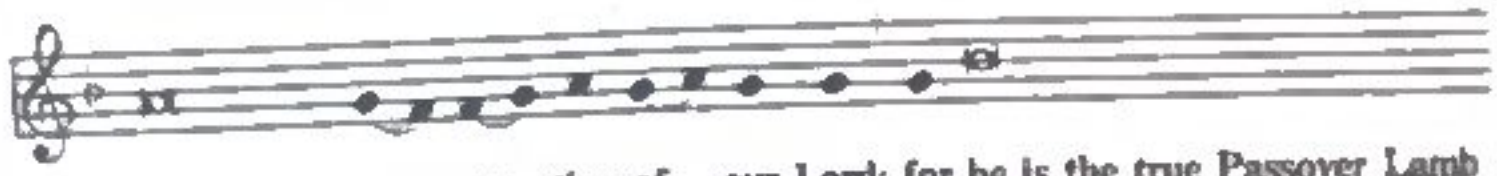
The Sursum Corda



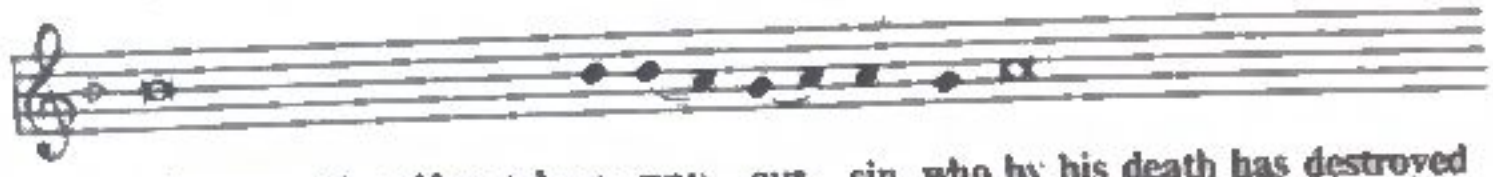
The celebrant continues (here or p. 169):

EASTER

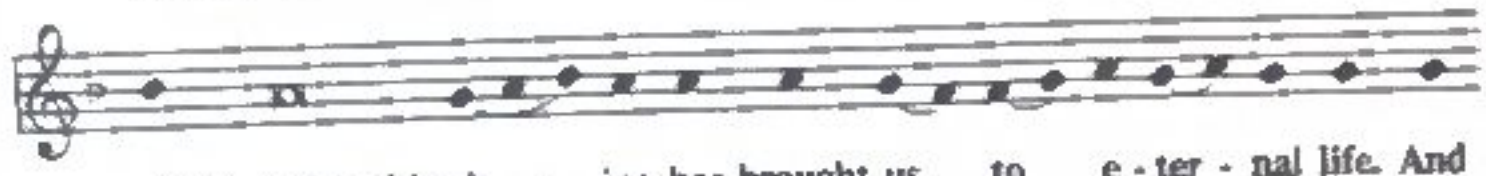

℣ It is indeed right and sai-u - tar - y that we should at all times and in all
places offer thanks and praise to you, O Lord, ho-ly Fa-ther, al-might-y and
ev - er-liv - ing God. But chiefly are we bound to praise you for the



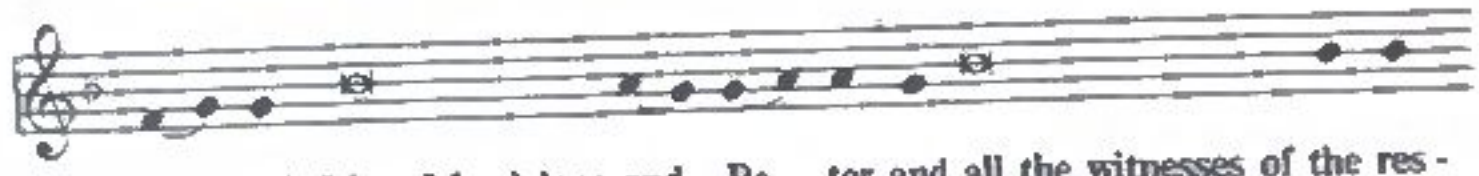
glorious res-ur - rec - tion of our Lord; for he is the true Passover Lamb



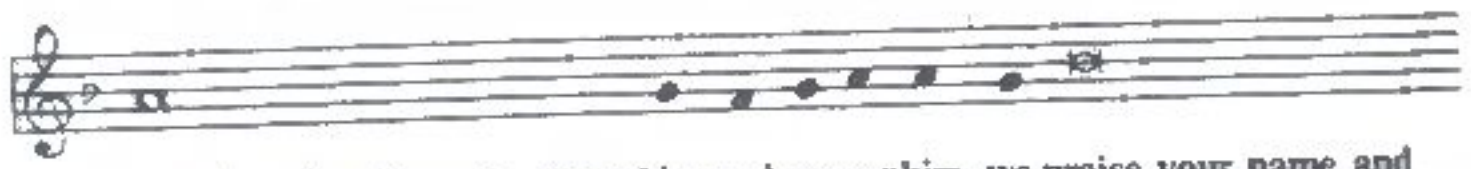
who gave himself to take a - way our sin, who by his death has destroyed



death, and by his ris - ing has brought us to e - ter - nal life. And

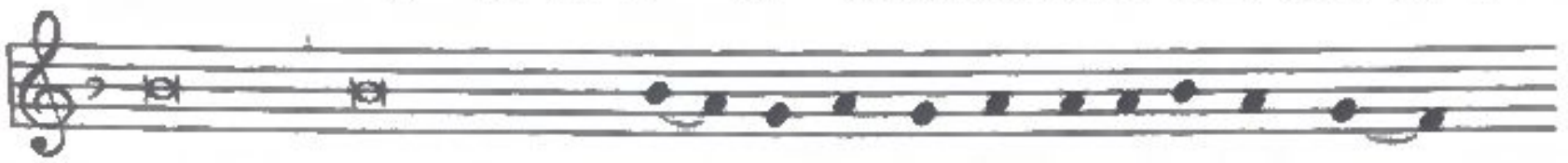


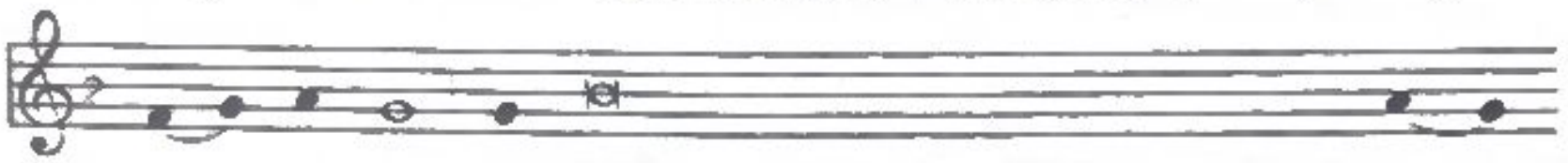
so, with Mary Magdalene and Pe - ter and all the witnesses of the res -

ur - rec - tion, with earth and sea and all their crea-tures, and with

angels and archangels, cheru-bim and ser-a-phim, we praise your name and

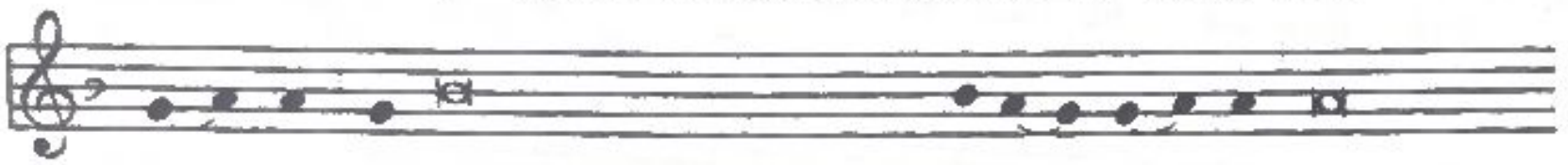
join their un-end - ing hymn:

Go to Page 170

℗ It is indeed right and sal - u - tar - y that we should at all times and in

all places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through



Christ our Lord; who, after his resurrection, appeared openly to his dis -



ci - ples and, in their sight, was taken up in-to heav - en, that he might

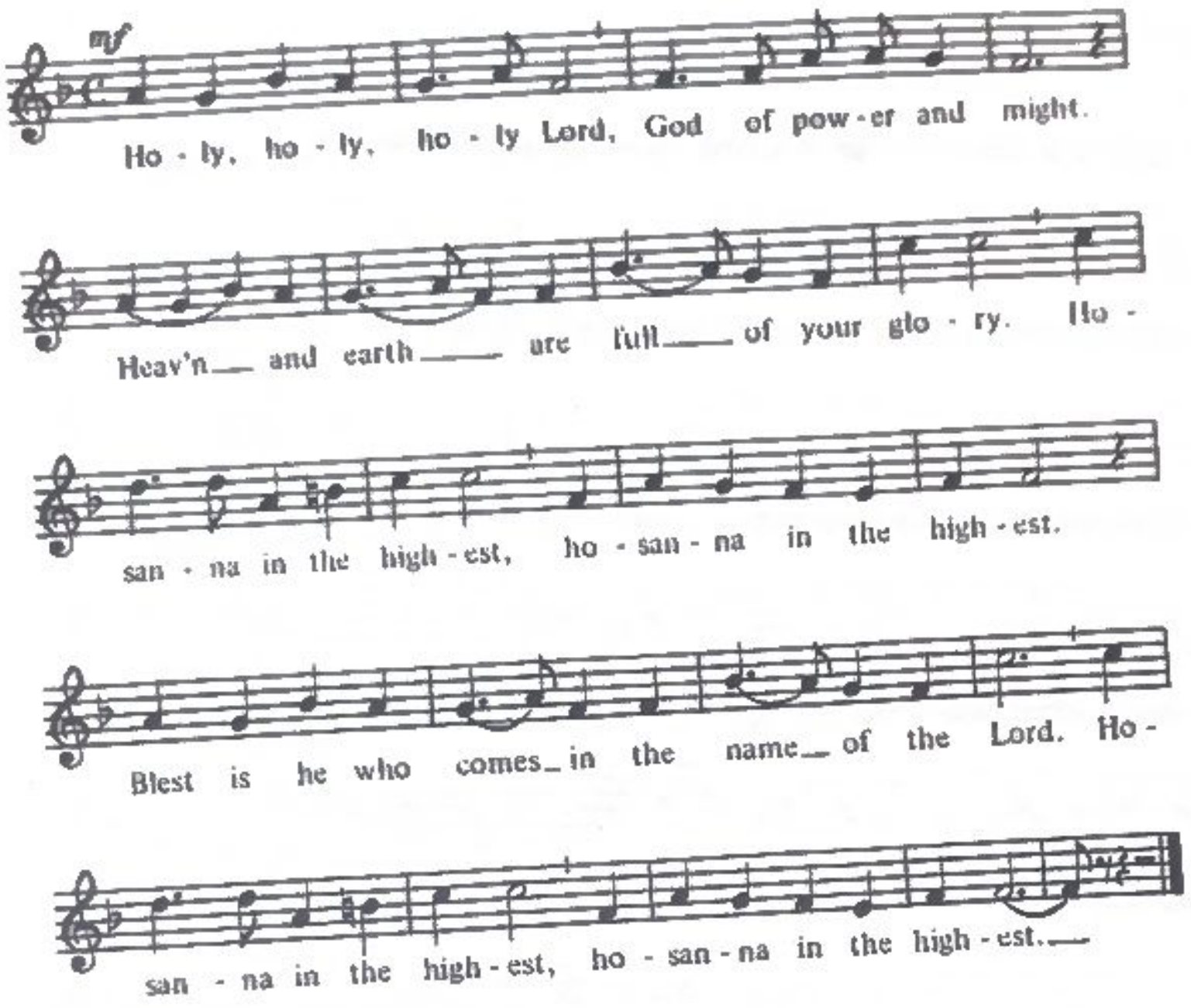
make us par-tak-ers of his di-vine na - ture. And so, with the

Church on earth and the hosts of heav - en, we praise your name and

join their un-end - ing hymn:

The Sanctus

Setting: Richard Proulx, 1977


mf
Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

The Great Thanksgiving

ALL KNEEL for the most sacred part of the Liturgy. Praying over the gifts of bread and wine, the celebrant continues as we bow our heads:

Celebrant *We also, with these blessed angels, cry to You, our Lord and Lover, and say, "Holy are You and all-holy, You and Your only-begotten Son and the Holy Spirit. You are holy and all-holy, and great is the majesty of Your glory.*

The celebrant holds his hands in blessing over the bread:

You loved the world so much that You gave Your only-begotten Son, that whoever believes in Him might not die, but have Everlasting Life: Who having come, and having fulfilled for us all the dispensation, in the night in which He was betrayed, or rather surrendered Himself for the life of the world, took bread in His holy and pure and spotless hands, and gave thanks, and blessed, and hallowed, and broke it, and gave it to His holy disciples and apostles, saying,

"Take, eat: This is My Body, which is broken for you for the forgiveness of sins.

People **Amen.**

The celebrant (and any others standing) genuflect to honor the consecrated Body of Christ and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

Celebrant *Likewise after supper He took the cup, saying,*

"Drink This, all of you:
This is My Blood of the New Covenant,
Which is shed for you and for many for the forgiveness of sin.

People **Amen.**

Again the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Celebrant *Remembering, therefore, this salutary command and all that happened for us the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the second and glorious Coming on behalf of all and for all, we offer You Your Own from what is already Yours.*

People

We sing to You,
we praise You,
we give thanks to You,
and we pray to You, Lord our God.

The celebrant continues the prayers as we gaze upon the Sacrament:

Celebrant *Moreover we offer to You this reasonable and unbloody sacrifice, and we ask, pray, and beseech You to send down Your Holy Spirit upon us and upon these proposed gifts.*

Lord, Who sent Your Holy Spirit to the apostles, take Him not from us, O Good God, but renew Him in us who pray to You. Give us clean hearts, O God, and renew a right spirit within me. Cast us not away from Your presence.

Blessed are You, Christ our God, Who filled the fishermen with all manner of wisdom, sending the Holy Spirit to them, and by them has brought the whole world into Your net. O Good Lover, glory be to You!

When the Highest came down and confounded the tongues, He divided the nations; when He distributed the tongues of fire, He called all to unity, and with one voice we praise the Holy Spirit.

Make this bread ✠ the precious Body of Your Christ, and that which is in this cup ✠ the precious Blood of Your Christ, changing them by Your Holy Spirit.

People **Amen. Amen. Amen.**

Let them be to those who participate the purification of soul, forgiveness of sins, Communion of the Holy Spirit, fulfillment of the Kingdom of heaven, and boldness towards You, without judgment or condemnation.

And further we offer to You this reasonable service on behalf of those who have departed in the faith, our ancestors -- patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every just spirit made perfect in the faith -- especially the most holy, excellently laudable, glorious Lady, the Theotokos God-Bearer, the Virgin Mary.

St. John the prophet, forerunner, and baptist; the holy, glorious, and celebrated apostles; [Saint N., whose memory we also celebrate,] and all Your saints, who through their prayers look down upon us, O God. And remember all those that are departed in the hope of the resurrection to eternal Life, [especially N.] and give them rest where the light of Your countenance shines upon them.

Furthermore we ask You, O Lord, to remember every bishop that they may rightly dispense the word of Your Truth, and all priests, deacons, and other ministers who serve Jesus Christ. We offer to You this reasonable service for the whole world, for the Holy Catholic and Apostolic Church, and for those who live in holiness of life. For all our civil leaders, let their government be peaceful, that in their peace we, too, may lead a quiet and peaceable life in all godliness and honesty.

Chiefly, O Lord, remember our blessed Archbishop Mark. Preserve him for Your Holy Church in peace, safety, honor, health, length of days, and rightly dividing the word of Your Truth.

Remember, Lord, the place in which we dwell, and every city and region, and the faithful that inhabit them. Remember, Lord, those who travel or are sick, those who are laboring or in prison; grant them safety. Remember, Lord, those who bear fruit and do good deeds in Your Holy Church, and remember the poor. Send forth on us all the riches of Your compassion, and grant us with

one mouth and one heart to glorify and celebrate Your glorious and majestic Name, O Father, Son, and Holy Spirit, now and ever, and to ages of ages. And the mercies of the great God and our Savior Jesus Christ shall be with all of us.

Deacon or Celebrant *Commemorating all the saints, again and again in peace let us pray to the Lord.*

People **Kyrie eleison.**

Deacon or Celebrant *For the venerable gifts now offered before God and made holy, that our merciful God, the Lover of mankind, who has received them into His holy and heavenly and spiritual Altar, for the savor of a sweet spiritual scent, may in return send down on us His Divine Grace and the Gift of the Holy Spirit.*

People **Kyrie eleison.**

Celebrant *To You, our Lord and Lover, we commend in pledge all our life and home, and we ask, pray, and beseech You: Make us worthy to partake of Your heavenly Mysteries at this holy and spiritual Table, with a pure conscience, for the forgiveness of sins. Send us the Holy Spirit and welcome us to the Kingdom of heaven, granting us bold access to Yourself, not judgment or condemnation.*

Deacon or Celebrant *Having prayed for the oneness of the faith and the participation of the Holy Spirit, let us commend ourselves and each other and all our life to Christ our God.*

Celebrant *And make us worthy, O Lord, with boldness and without condemnation to dare to call upon You, our God and Father in heaven, and to say,*

People **Our Father in heaven,**
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.

Celebrant *We render thanks to You, O King Invisible, Who has framed all things by Your measureless power, and in the multitude of Your mercy has brought all things into being from nonexistence.*

Look down, O Lord, from heaven, upon us who have bowed our heads to You, for we bowed them not to flesh and blood, but to You, the great God. Bestow, therefore, O Lord, on all of us ✠ an equal benefit from these offerings, according to the each of our needs: sail with those who sail, journey with those who journey, heal the sick, O Physician of our souls and bodies.

Through the grace and mercy and love of Your only-begotten Son, with Whom, together with the most holy, good, and Life-giving Spirit, You are blessed, now and for ever, and to ages of ages.

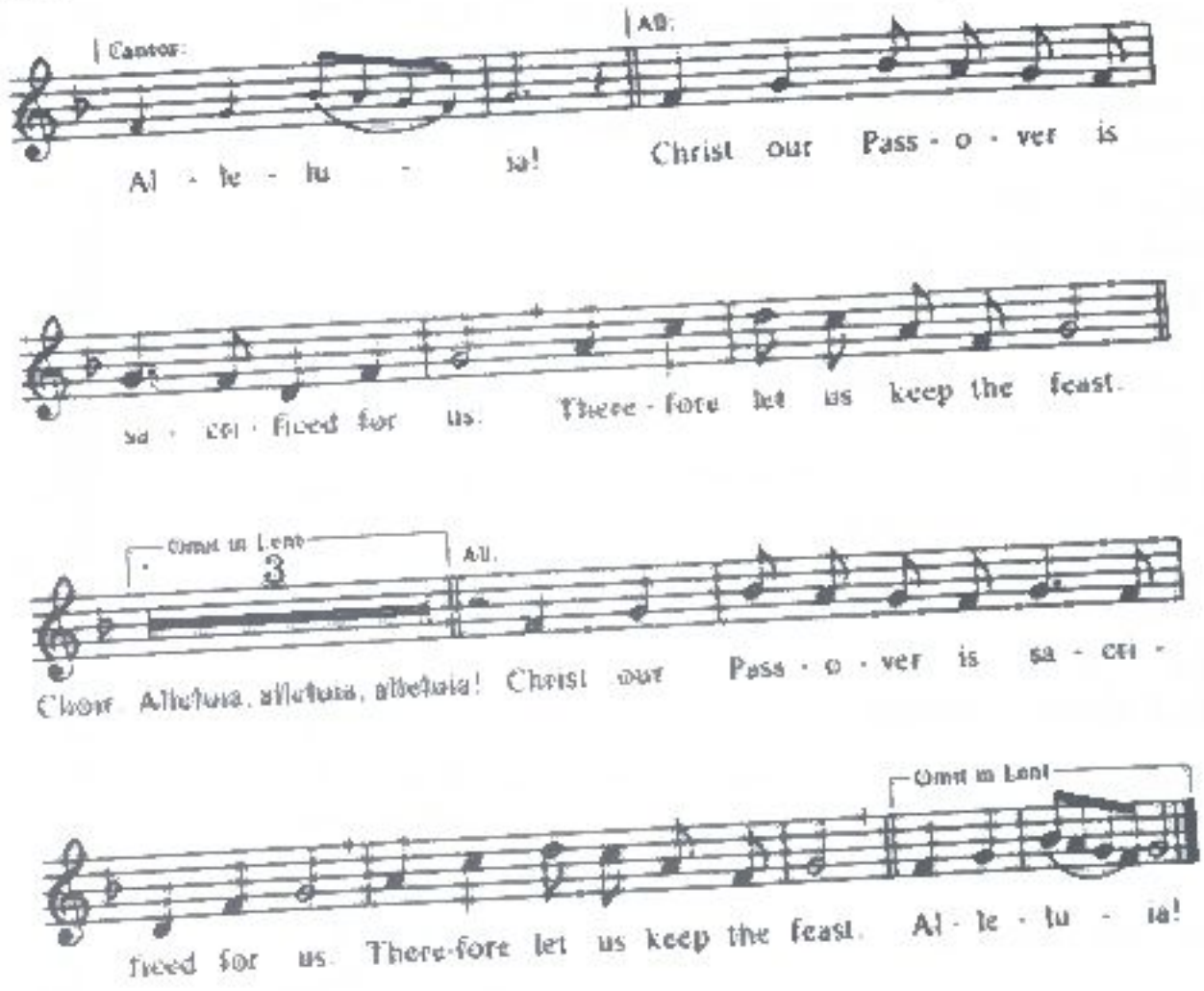
People **Amen.**

Hear us, O Lord Jesus Christ our God, out of Your holy dwelling place, and from the Throne of the Glory of Your Kingdom, and come and sanctify us, You Who sit on high with the Father and are here invisibly present with us. By Your mighty hand make us worthy to partake of Your spotless Body and precious Blood.

People **Amen.**

As the celebrant breaks the bread:

Setting: Richard Proulx, 1977

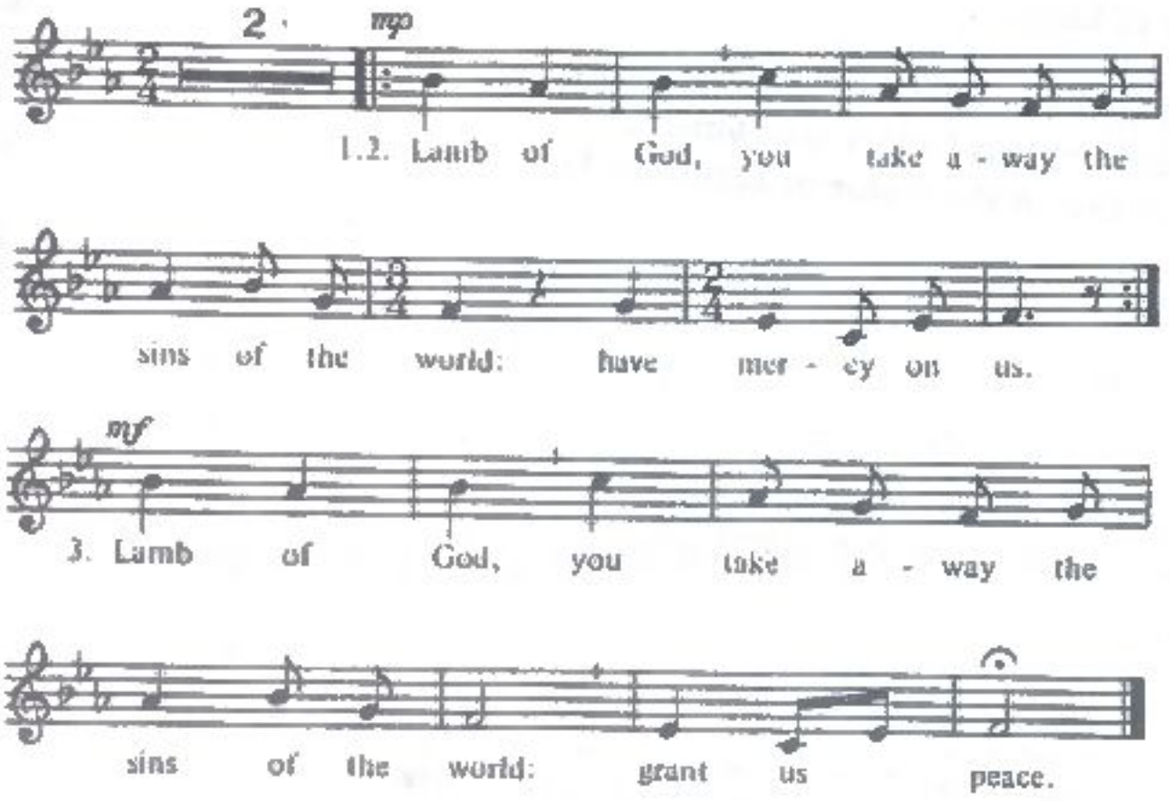

Cantor:
All:
Al - le - lu - ia! Christ our Pass - o - ver is
sa - cri - ficed for us. There - fore let us keep the feast.
Omit in Lent
3
All.
Choir: Alleluia, alleluia, alleluia! Christ our Pass - o - ver is sa - cri -
Omit in Lent
ficed for us. There-fore let us keep the feast. Al - le - lu - ia!

KNEEL and remain kneeling throughout the Communion.

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977

2.
mp
1.2. Lamb of God, you take a - way the
sins of the world: have mer - cy on us.
mf
3. Lamb of God, you take a - way the
sins of the world: grant us peace.

The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table – JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast.

The Body of Christ. **Amen.** *The Blood of Christ.* **Amen.**

Hymns, psalms, or anthems are sung during the administration of Communion.

STAND to thank God for His blessings.

All **Father of Love,**
watch over Your Church
and bring us to the glory of the Resurrection
promised by this Easter Sacrament.
We ask this in the Name of Jesus the Lord.
Amen.

The Celebrant blesses the people:

Celebrant *The LORD bless you and keep you.*
The LORD make His face shine on you and be gracious to you.
The LORD look upon you with favor and give you peace.
In the Name of the Father, ✠ and of the Son, and of the Holy Spirit.

People **Amen!**

A hymn is sung as the ministers leave. From the back of the church the deacon or assistant dismisses the people. It is neither appropriate for the people to leave before the dismissal nor to remain after the dismissal. The Liturgy is meant to be part of life, and this is the point in time in which the Liturgy of Eucharist and the Liturgy of Life are connected.

Recessional Hymn

Deacon *Go in peace to love and serve the Lord!*

People **Thanks be to God!**

Pentecost

The Holy Spirit fills the Church

The Liturgy of the Word

Preparation

STAND at the bell or other announcement that the procession is about to begin. In this gesture we greet the Cross of Christ. We make the sign of the cross in remembrance of our baptism and then sing a hymn of praise.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

The Entrance Hymn

SIT for announcements (if any).

STAND as the celebrant welcomes us in the Name of the Lord to begin the Celebration. We show our union with God, the Church, and our neighbor by our response.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

Confession

KNEEL. Before we hear God's word, we acknowledge our sins, ask for mercy, and accept His pardon. Only the celebrant rises to give the absolution.

Celebrant *Let us confess our sins against God and our neighbor.*

PAUSE for silent confession. Then we join together as a body, acknowledging our individual and corporate sins of omission and commission.

People **I confess to Almighty God,**
and to you, my brothers and sisters,
that I have sinned through my own fault

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask Blessed Mary the Virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

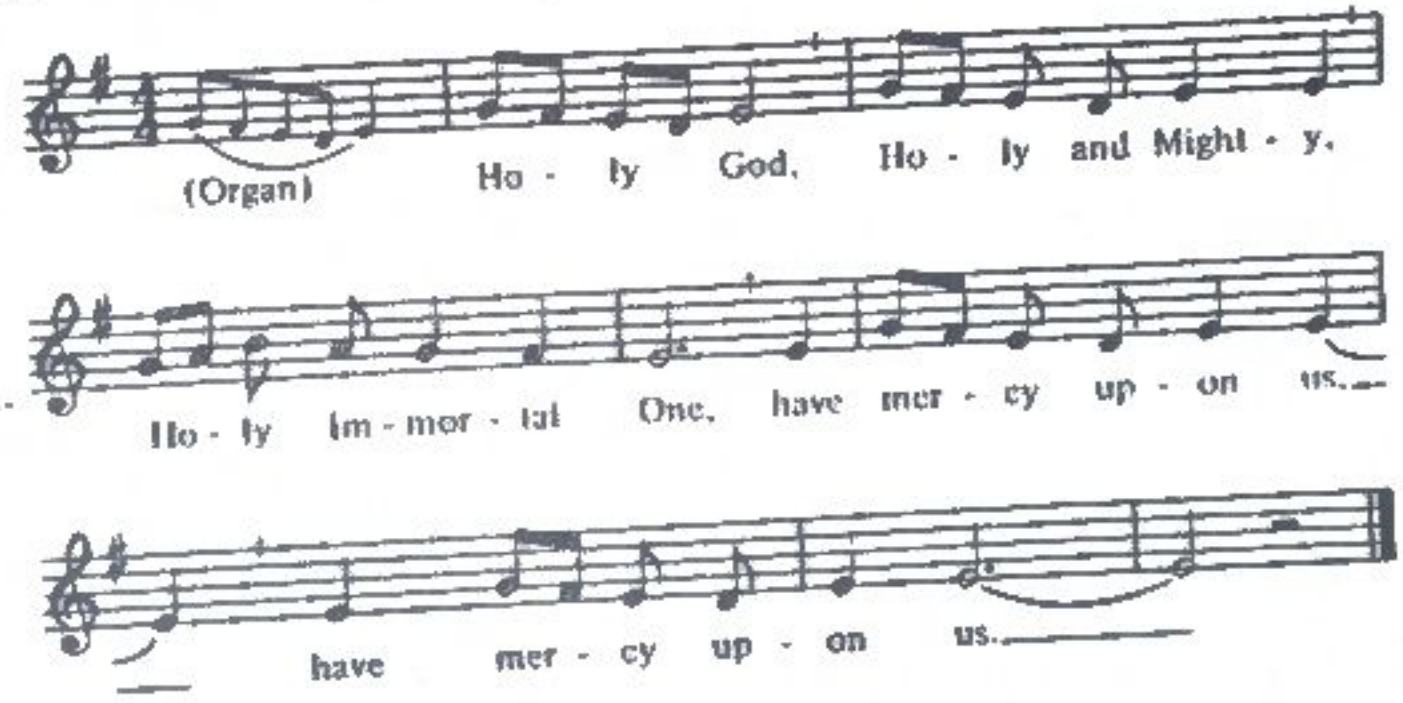
Celebrant *May Almighty God have mercy on us, ✠ forgive us our sins, and bring us to Everlasting Life.*

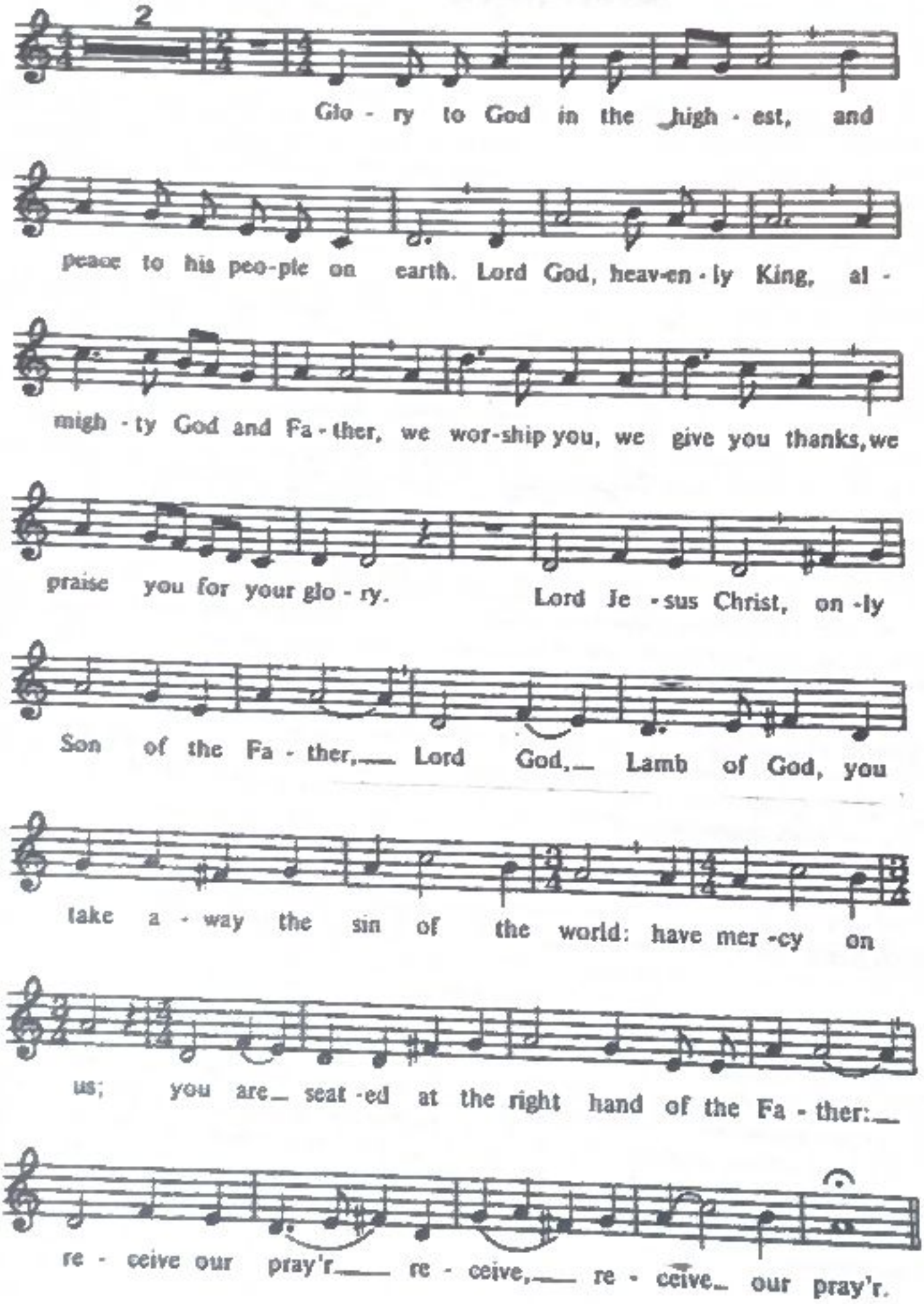
People **Amen.**

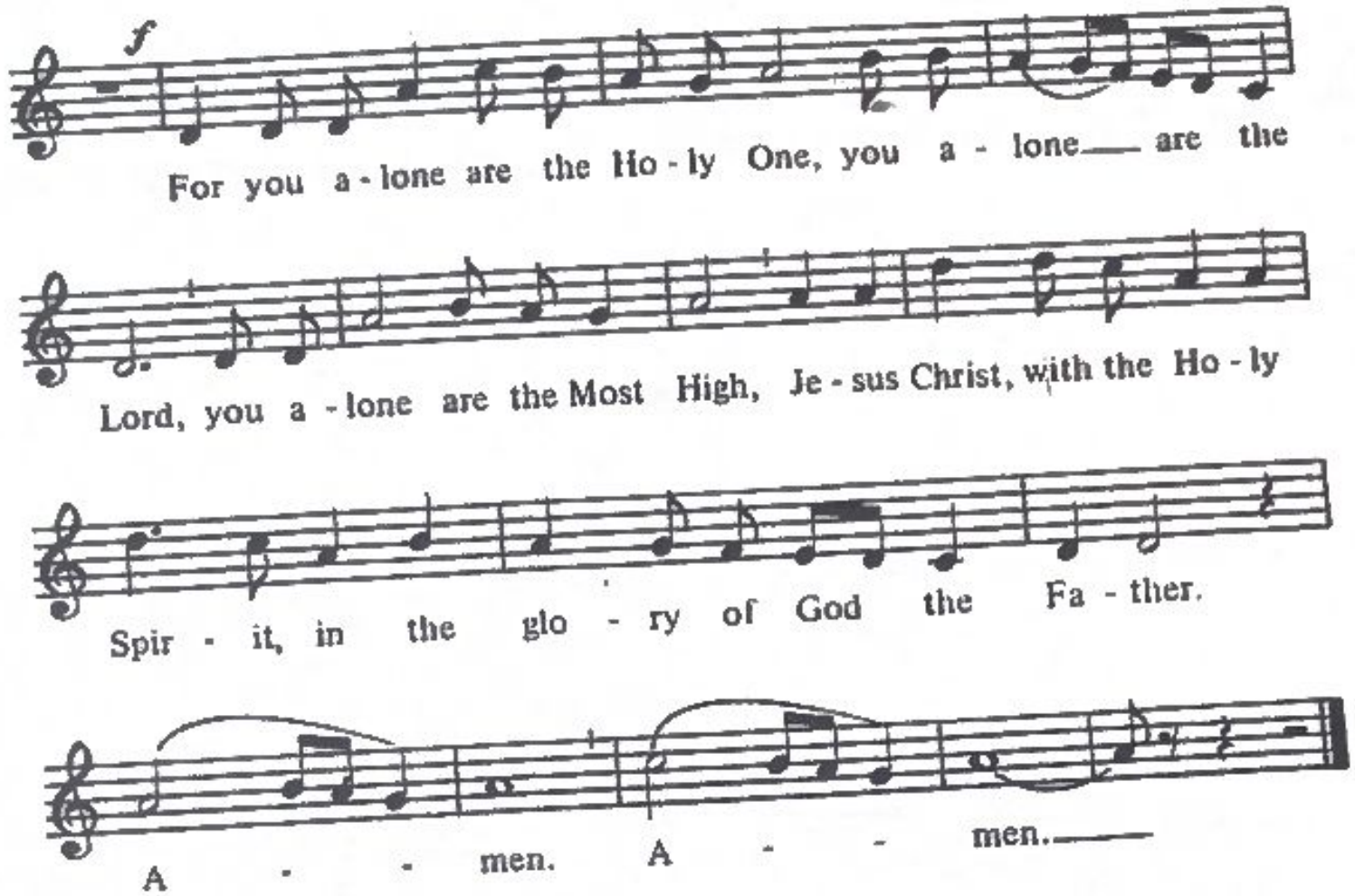
Adoration

THE PEOPLE STAND. We sing the ancient Greek hymn "Thrice-Holy," which carries us from the solemnity of confession to joyous adoration. This is followed by the *Gloria in Excelsis*, an elaboration of the song the angels sang on Christmas morning.

Setting: Richard Proulx, 1975

Trisagion

Gloria in Excelsis

Setting: Richard Proulx, 1977

2
Glo - ry to God in the high - est, and
peace to his peo-ple on earth. Lord God, heav-en - ly King, al -
migh - ty God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on - ly
Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world: have mer - cy on
us; you are seat - ed at the right hand of the Fa - ther:
re - ceive our pray'r re - ceive, re - ceive our pray'r.


f
For you a - lone are the Ho - ly One, you a - lone — are the
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spir - it, in the glo - ry of God the Fa - ther.
A - - - men. A - - - men.

Prayer of the Day

In the Prayer of the Day, or Collect, our thoughts are collected and focused on the day's theme. Prayer is an appropriate connection between our praises and hearing the Scripture.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

Vigil of Pentecost *Almighty and ever-living God, You fulfilled the promise of Easter by sending Your Holy Spirit to unite the races and nations on earth and thus to proclaim Your Glory. Look upon Your people gathered in prayer, open to receive the Spirit's flame. May He come to rest in our hearts and heal the divisions of word and tongue, that with one voice and one song we may praise Your Name in joy and thanksgiving; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

Day of Pentecost	*God our Creator, earth has many languages, but Your Gospel announces Your Love to all nations in one heavenly speech. Make us messengers of the Good News that, through the power of Your Spirit, everyone everywhere may unite in one Song of Praise; through Your Son, Jesus Christ our Lord, Who lives and reigns with You in the Unity of the Holy Spirit, One God, now and forever.*
The Holy Trinity (Sunday after Pentecost)	*Father, You sent Your Word to bring us truth and Your Spirit to make us holy. Through Them we come to know the Mystery of Your Life. Help us to worship You, One God in Three Persons, by proclaiming and living our faith in You. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Corpus Christi (Thurs after Trinity Sun)	*Lord Jesus Christ, we worship You living among us in the Sacrament of Your Body and Blood. May we offer to our Father in heaven a solemn pledge of undivided love. May we offer to our brothers and sisters a life poured out in loving service of that Kingdom where You live with the Father and the Holy Spirit, One God, for ever and ever.*
Sacred Heart (3rd Friday after Pent)	*Father, we rejoice in the gifts of love we have received from the heart of Jesus Your Son. Open our hearts to share His Life and continue to bless us with His Love. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*
Proper 4* (May 29 – June 4)	*Lord God of all nations, You have revealed Your will to Your people and promised Your help to us all. Help us to hear and to do what You command, that the darkness may be overcome by the power of Your Light; through Your Son, Jesus Christ our Lord.*
Visitation May 31	*Almighty God, in choosing the Virgin Mary to be the Mother of Your Son, You made known Your gracious regard for the poor and the lowly and the despised. Grant us grace to receive Your Word in humility, and so to be made one with Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
Proper 5* (June 5-11)	*Father in heaven, words cannot measure the boundaries of love for those born to New Life in Christ Jesus. Raise us beyond the limits this world imposes, so that we may be free to love as Christ teaches and find our joy in Your Glory. We ask this through Christ our Lord.*
Barnabas June 11	*Grant, Almighty God, that we may follow the example of Your faithful servant Barnabas, who, seeking not his own renown but the well-being of Your Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*

Proper 6* (June 12-18)	*God our Maker and Redeemer, You have made us a new company of priests to bear witness to the Gospel. Enable us to be faithful to our calling to make known Your promises to all the world; through Your Son, Jesus Christ our Lord.*
Proper 7* (June 19-25)	*God of the universe, we worship You as Lord. God, ever close to us, we rejoice to call You Father. From this world's uncertainty we look to Your covenant. Keep us one in Your peace, secure in Your Love. We ask this through Christ our Lord.*

* These propers do not replace those for either Pentecost or Trinity Sunday. If not observed on the Thursday after Trinity Sunday, the feast of Corpus Christi may be observed on the Second Sunday after Pentecost in place of the assigned proper.

Nativity of John the Baptist June 24	*Almighty God, You called John the Baptist to give witness to the coming of Your Son and to prepare His way. Grant to Your people the wisdom to see Your purpose and the openness to hear Your will, that we too may witness to Christ's coming and so prepare His way; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
Proper 8 (June 26 - July 2)	*O God, You have prepared for those who love You joys beyond understanding. Pour into our hearts such love for You that, loving You above all things, we may obtain Your promises, which exceed all that we can desire; through Your Son, Jesus Christ our Lord.*
Peter & Paul June 29	*Almighty God, Whose blessed apostles Peter and Paul glorified You by their martyrdom: Grant that Your Church, instructed by their teaching and example, and knit together in unity by Your Spirit, may ever stand firm upon the one Foundation, Which is Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.*
Proper 9 (July 3-9)	*God of Glory, Father of Love, peace comes from You alone. Send us as peacemakers and witnesses to Your Kingdom, and fill our hearts with joy in Your promises of salvation; through Your Son, Jesus Christ our Lord.*
Proper 10 (July 10-16)	*Lord God, use our lives to touch the world with Your Love. Stir us, by Your Spirit, to be neighbors to those in need, serving them with willing hearts; through Your Son, Jesus Christ our Lord.*
Proper 11 (July 17-23)	*Lord, be merciful to Your people. Fill us with Your gifts and make us always eager to serve You in faith, hope, and love. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.*

Mary Magdalene
July 22

Almighty God, Your Son Jesus Christ restored Mary Magdalene to health of body and mind and called her to be a witness of His Resurrection. Heal us now in body and mind and call us to serve You in the Power of the Resurrection of Jesus Christ, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 12
(July 24-30)

God our Father, open our eyes to see Your hand at work in the splendor of creation, in the beauty of human life. Touched by Your hand our world is holy. Help us to cherish the gifts that surround us, to share Your blessings with our brothers and sisters, and to experience the joy of life in Your Presence. We ask this through Christ our Lord.

James the Elder
July 25

O Gracious God, we remember before You today Your servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ. Pour out upon the leaders of Your Church that spirit of self-denying service which is the true mark of authority among Your people; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 13
(July 31 - August 6)

Gracious Father, Your blessed Son came down from heaven to be the True Bread Which gives Life to the world. Give us this Bread, that He may live in us and we in Him, Jesus Christ our Lord.

Proper 14
(August 7-13)

Almighty and Everlasting God, You are always more ready to hear than we are to pray and to give than we either desire or deserve. Pour upon us the abundance of Your mercy, forgiving us those things of which our conscience is afraid and giving us those good things for which we are not worthy to ask, except through the merit of Your Son, Jesus Christ our Lord.

Proper 15
(August 14-20)

Almighty God, Ever-loving Father, Your care extends beyond the boundaries of race, nation, and lifestyles to the hearts of all who live. May the walls which prejudice raises between us crumble beneath the shadow of Your outstretched arm. We ask this through Christ our Lord.

Mary, Mother of Our Lord
August 15

O God, You have taken to Yourself the Blessed Virgin Mary, Mother of Your Incarnate Son: Grant that we, who have been redeemed by His Blood, may share with her the Glory of Your Eternal Kingdom; through Jesus Christ our Lord, Who lives and reigns with You, in the Unity of the Holy Spirit, One God, now and forever.

Proper 16
(August 21-27)

Grant, O merciful God, that Your Church, being gathered together in unity by Your Holy Spirit, may show forth Your Power among all peoples, to the Glory of Your Name; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Bartholomew
August 24

Almighty and Everlasting God, Who gave to Your apostle Bartholomew grace truly to believe and to preach Your word: Grant that Your Church may love what he believed and preach what he taught; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 17
(August 28 - Sept 3)

Lord of all power and might, the Author and Giver of all good things: Graft in our hearts the love of Your Name, increase in us true religion, nourish us with all goodness, and bring forth in us the fruit of good works; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Proper 18
(Sept 4-10)

Lord our God, in You justice and mercy meet. With unparalleled Love You have saved us from death and drawn us into the circle of Your Life. Open our eyes to the wonders this Life sets before us, that we may serve You free from fear and address You as God our Father. We ask this through Christ our Lord.

Proper 19
(Sept 11-17)

Almighty God, our Creator and Guide, may we serve You with all our heart and know Your forgiveness in our lives. We ask this through our Lord Jesus Christ, Your son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Holy Cross
Sept 14

Almighty God, Your Son Jesus Christ was lifted high upon the Cross so that He might draw the whole world to Himself. Grant that we who glory in His Death for our salvation may also glory in His call to take up our cross and follow Him; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 20
(Sept 18-24)

Lord God, You call us to work in Your vineyard and leave no one standing idle. Set us to our tasks in the work of Your Kingdom, and help us to order our lives by Your Wisdom; through Your Son, Jesus Christ our Lord.

Matthew
Sept 21

We thank You, Heavenly Father, for the witness of Your apostle and evangelist Matthew to the Gospel of Your Son our Savior, and we pray that, after his example, we may with ready will and hearts obey the calling of our Lord to follow Him; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 21
(Sept 25 - Oct 1)

Father of our Lord Jesus Christ, in Your unbounded mercy You have revealed the beauty of Your Power through Your constant forgiveness of our sins. May the power of this Love be in our hearts to bring Your pardon and Your Kingdom to all we meet. We ask this through Christ our Lord.

Michael
Sept 29

Everlasting God, You have ordained and constituted in a wonderful order the ministries of angels and mortals. Mercifully grant that, as Your holy angels always serve and worship You in heaven, so by Your appointment they may help and defend us here on earth; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 22
(Oct 2-8)

Father, Your Love for us surpasses all our hopes and desires. Forgive our failings, keep us in Your peace, and lead us in the way of salvation. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Proper 23
(Oct 9-15)

Lord our Help and Guide, make Your Love the foundation of our lives. May our love for You express itself in our eagerness to do good for others. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Proper 24
(Oct 16-22)

Almighty and Everlasting God, in Christ You have revealed Your Glory among the nations: Preserve the works of Your mercy, that Your Church throughout the world may persevere with steadfast faith in the confession of Your Name; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Luke
Oct 18

Almighty God, You inspired Your servant Luke the physician to reveal in his Gospel the Love and healing Power of Your Son. Give Your Church the same Love and Power to heal, to the Glory of Your Name; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, now and forever.

Proper 25
(Oct 23-29)

Almighty and Everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what You promise, make us love as You command; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Simon & Jude
Oct 28

O God, we thank You for the glorious company of the apostles, and especially on this day of Simon and Jude. We pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the Love and mercy of our Lord and Savior Jesus Christ, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Reformation
Oct 31
(or Sunday before)

Almighty God, Gracious Lord, pour out Your Holy Spirit upon Your faithful people. Keep us always in Your Love, proclaiming the Truth to all the world. Protect and comfort Your Church in all temptations, defend it against all its enemies, and bestow upon it Your saving peace, that we might continually be reformed by sacramental Grace to Your loving will; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 26 (Oct 30 - Nov 5)
Lord God, so rule and govern our hearts and minds by Your Holy Spirit that, always keeping in mind the end of all things and the day of judgment, we may be stirred up to holiness of life here and may live with You forever in the world to come, though Your Son, Jesus Christ our Lord.

All Saints' Nov 1 (or Sunday after)
Almighty God, Whose people are knit together in one holy Church, the Body of Christ our Lord: Grant us grace to follow Your blessed saints in lives of faith and commitment and to know the inexpressible joys You have prepared for those who love You; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Proper 27 (Nov 6-12)
God of Power and Mercy, protect us from all harm. Give us freedom of spirit and health in mind and body to do Your work on earth. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever.

Proper 28 (Nov 13-19)
Father in heaven, Ever-living Source of all that is good, from the beginning of time You promised us salvation through the future coming of Your Son, our Lord Jesus Christ. Help us to drink of His Truth and expand our hearts with the joy of His promises, so that we may serve You in faith and in love and know for ever the joy of Your Presence. We ask this through Christ our Lord.

Christ the King (Last Sunday Pentecost)
Father All-Powerful, God of Love, You have raised our Lord Jesus Christ from death to Life, resplendent in Glory as King of creation. Open our hearts and free all the world to rejoice in His Peace, to glory in His Justice, to live in His Love. Bring all mankind together in Jesus Christ Your Son, Whose Kingdom is with You and the Holy Spirit, One God, for ever and ever.

Thanks-giving
Almighty God our Father, Your generous goodness comes to us new every day. By the work of Your spirit lead us to acknowledge Your goodness, give thanks for Your benefits, and serve You in willing obedience; through Your Son, Jesus Christ our Lord.

Andrew Nov 30
Almighty God, as the apostle Andrew readily obeyed the call of Christ and followed Him without delay, grant that we, called by Jesus, Your holy Word, may in glad obedience offer ourselves to Your service; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

People **Amen.**

Listening

SIT to hear the Scriptures read and to recite the ancient psalms.

Holy Scripture is the story of Salvation History, which focuses on Jesus Christ. The Bible is called "God's word" not because God dictated it to an ancient secretary, but because it speaks of the Love which God has had for people throughout history and points us toward Jesus, the Word of Love made Man.

FIRST LESSON

After Pentecost this lesson is an Old Testament reading.

Reader *A reading from ...*

...

This is the word of the Lord.

People **Thanks be to God.**

RESPONSORIAL PSALM

We join in one of the ancient hymns of the Jewish people.

SECOND LESSON

This lesson is from one of the New Testament epistles.

Reader *A reading from ...*

...

This is the Word of the Lord.

People **Thanks be to God.**

GRADUAL ALLELUIA

WE STAND to sing the ancient hymn, "Alleluia," before hearing the Holy Gospel. Our standing for the Gospel shows our special honor for this Good News. The Alleluia is sung responsorially between the cantor and the congregation:

Cantor	*Alleluia. Alleluia. Alleluia.*
People	**Alleluia. Alleluia. Alleluia.**
Pentecost	*Come, Holy Spirit, fill the hearts of Your faithful people : Set them on fire with Your Love.*
Trinity	*Holy, Holy, Holy is the Lord of Hosts : The whole earth is full of His glory.*
Corpus Christi	*I Am the Living Bread from heaven, says the Lord : All who eat this Bread will live forever.*
Sacred Hrt	*God first loved us and sent His Son : To take away our sins.*
Prop 4	*Your word is a lamp to my feet : And a light to my path.*
Visitation	*Blessed are you among women : And blessed is the Fruit of your womb, Jesus.*
Prop 5	*God was in Christ reconciling the world to Himself : And entrusting us with the message of reconciliation.*
Barnabas	*This Jesus God raised up : And of that we are all witnesses.*
Prop 6	*Let Your priests be clothed with righteousness : And let Your saints shout for joy.*
Prop 7	*Because we are His children : The Spirit in our hearts cries, "Abba, Father!"*
John. Baptist	*Blessed are those who are persecuted for righteousness' sake : For theirs is the Kingdom of heaven.*
Prop 8	*May God enlighten our hearts : That we may see how great is our hope.*
Peter/Paul	*This Jesus God raised up, : And of that we are all witnesses.*
Prop 9	*Happy are they who hear the word : And bring forth fruit with patience.*
Prop 10	*The word is very near to you : It is in your mouth and in your heart.*
Prop 11	*My word shall accomplish that which I purpose : And prosper in the thing for which I sent it.*

Mary Mag	*If any serve Me : The Father will honor them.*
Prop 12	*Lord, to whom shall we go? : You have the words of eternal life.*
James	*Blessed are those who are persecuted for righteousness' sake : For theirs is the Kingdom of heaven.*
Prop 13	*All who love Me will keep My word : And My Father will love them.*
Prop 14	*Faith is the assurance of things hoped for : The conviction of things not seen.*
Prop 15	*The Word of God is living and active : Discerning the thoughts and intentions of the heart.*
Mary	*Hail, O favored one, the Lord is with you : The Holy Spirit will come upon you.*
Prop 16	*Our Savior Jesus Christ has abolished death : And brought life and immortality through the Gospel.*
Bartho-lomew	*How beautiful upon the mounts are the feet of him who brings good tidings : Who publishes salvation.*
Prop 17	*Your words became a joy to me : And the delight of my heart.*
Prop 18	*Rejoice in the Lord always : Again I will say, "Rejoice!"*
Prop 19	*I give you a new commandment : Love one another as I have loved you.*
H Cross	*Far be it from me to glory : Except in the Cross of our Lord Jesus Christ.*
Prop 20	*Open our hearts, O Lord : And listen to the words of Your Son.*
Matthew	*You shall be My witnesses in Jerusalem and Samaria : And to the ends of the earth.*
Prop 21	*At the Name of Jesus every knee shall bow : and every tongue confess that Jesus Christ is Lord.*
Michael	*Bless the Lord, O you angels : You might ones who do His word.*
Prop 22	*I will proclaim Your Name to my people : In the midst of the congregation I will praise You.*
Prop 23	*We have waited for the Lord : Let us be glad and rejoice in His salvation.*
Prop 24	*Shine on the world like bright stars : You are offering it the word of Life.*

Luke	*How beautiful upon the mounts are the feet of-him who brings good tidings : Who publishes salvation.*
Prop 25	*The Lord will rescue me from every evil : and save me for His heavenly Kingdom.*
Simon/Jude	*You shall be My witnesses in Jerusalem and Samaria : And to the ends of the earth.*
Reform.	*You will know the Truth : And the Truth will make you free.*
Prop 26	*You have one Teacher : The Lord Jesus Christ.*
All Saints	*They are before the throne of God : And He Who sits upon the throne will shelter them with His Presence.*
Prop 27	Be watchful and ready : You know not when the Son of Man is coming.
Prop 28	*Live in Me and let Me live in you : My branches bear much fruit.*
Christ the King	*I Am the Alpha and the Omega, the First and the Last : The Beginning and the End.*
Thanks	*O give thanks to the Lord for He is good : And His mercy endures for ever.*
Andrew	*You shall be My witnesses in Jerusalem and Samaria : And to the ends of the earth.*

People **Alleluia. Alleluia. Alleluia.**

HOLY GOSPEL

Deacon or Celebrant *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. N.*

People **Glory to You, O Lord.**

Deacon . . .

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

A hymn may be sung immediately before or after the sermon.

Professing

The Nicene Creed

STAND as we proclaim our faith in unity with the whole Church throughout time and space as we recite the words of the Creed.

The Nicene Creed, properly termed "Niceno-Constantinopolitan," was accepted by the Council of Constantinople in A.D. 381, being based on the Creed of the Council of Nicaea of A.D. 325. It was written to define Christianity and holds to this day as the binding definition of our religious faith. The word "men" in parentheses, though in the original Greek, was left out in the ICET text because it is somewhat redundant and certainly includes women as well. The words "and the Son" in brackets are the *Filioque* clause added to the original text by the Roman Church. Though theologically appropriate, they are a stumbling block toward unity with the Eastern Orthodox Church and will probably soon be removed from English translations.

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us (men) **and for our salvation**
He came down from heaven;
Bow **by the Power of the Holy Spirit**
He became incarnate from the Virgin Mary,

and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

ON TRINITY SUNDAY, the following excerpts from the Athanasian Creed may be used in place of the Nicene Creed:

Now this is the Catholic Faith: that we worship One God in Trinity and Trinity in Unity, neither confusing the Persons nor separating the Substance.

The Person of the Father is indeed One, the Son's is Another, and the Holy Spirit's is Another, but the Divine Nature of the Father and the Son and the Holy Spirit is One, Their Glory equal, Their Majesty coeternal.

Such as the Father is, Such is the Son, and Such is the Holy Spirit.

The Father is uncreated, the Son uncreated, the Holy Spirit uncreated; the Father is unmeasurable, the Son unmeasurable, the Holy Spirit unmeasurable; the Father is eternal, the Son eternal, the Holy Spirit eternal:

And yet there are not three eternals but One Eternal, as there are not three uncreated or three unmeasurables, but One Uncreated and One Unmeasurable.

Likewise, the Father is almighty, the Son almighty, the Holy Spirit almighty; and yet there are not three almighties, but One Almighty.

Thus the Father is God, the Son is God, the Holy Spirit is God; and yet there are not three gods, but God is One.

Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord; and yet there are not three lords, but the Lord is One.

Because as we are compelled by Christian Truth to confess each Person singly to be God and Lord, thus we are prohibited by the Catholic Religion to speak of three gods or lords.

The Father was made of none, nor created, nor begotten.

The Son is of the Father alone, not made nor created, but begotten.

The Holy Spirit is of the Father and the Son, not made nor created nor begotten, but proceeding.

Therefore there is One Father, not three fathers; One Son, not three sons; One Holy Spirit, not three holy spirits.

And in this Trinity nothing is before or after, nothing is greater or less, but all Three Persons are coeternal with Each Other and coequal.

Thus as through all, as was already said above, the Trinity in Unity and the Unity in Trinity is worshiped.

It is also necessary that one faithfully believe in the Incarnation of our Lord Jesus Christ. The right Faith therefore is that we believe and confess that our Lord Jesus Christ is the Son of God and equally both God and Man.

He is God from the Substance of His Father, begotten before all time, and Man from the substance of His mother, born in time.

Perfect God and perfect Man subsisting from a rational soul and human flesh; equal to the Father according to His Divinity, less than the Father according to His humanity.

Who, although He is God and Man, is not two however, but One Christ. One, however, not by conversion of the Divine Nature into flesh, but by taking humanity into God.

One altogether, not by confusion of Substance, but by Unity of Person. For as a rational soul and flesh are one human being, thus God and Man are One Christ.

Who suffered for our salvation, descended to hell, rose from the dead, ascended into heaven, sat down at the right hand of the Father, from thence He will come to judge the living and the dead, at Whose coming all will rise again.

This is the Catholic Faith. Amen.

The Liturgy of the Eucharist

The Offering of Prayer

Our offerings to God consist of four parts: (1) our prayers to God for all His gifts, (2) our money, time, and talents, (3) our very selves as expressed in the offertory hymn, and finally (4) our bread and wine, which God will use to turn back into His own Offering to us, the Body and Blood of Christ.

The following free form of prayer may be used. Ideally, the congregation can lead itself in prayers, but typically a leader must be prepared to assure that the prayers cover a sufficiently wide scope of topics as outlined below. There are books which give prayers and responses corresponding to the lectionary, and these books may be used. Alternatively, a responsive prayer found in other portions of this liturgy may be used.

Assistant *Let us pray for the whole People of god in Christ Jesus and for all people according to their needs.*

Petitions are led by a lay reader or other minister for the following:

The Church and its leaders to guide us toward Truth and unity.

The world and the peace of the nations.

Our nation and its leaders to guide us in love and peace.

Special needs of the world, community, parish, or individuals.

Thanksgivings for our blessings.

The saints commemorated this week and persons who have recently died.

The PEOPLE then offer their own petitions. Each petition concludes:

Petitioner *Lord, in Your mercy*

People **Hear our prayer.**

After sufficient silence, the minister concludes:

Leader *Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son, Jesus Christ our Lord.*

People **Amen.**

Celebrant *The peace of the Lord be with you always.*

People **And also with you.**

The people greet one another with the kiss of peace.

The Offering of Money

The Church depends on the people for its support. We give back to God a portion of what He has given to us. Special music may be played, or a hymn may be sung.

The Offering of Ourselves

ALL STAND. The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

People **Blessed be God forever.**

Celebrant *Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin.*

The celebrant and assistants wash their hands.

Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

The Sursum Corda

The celebrant continues (here or 200 [Trinity], 201 [Saints], or 202 [other]):

PENTECOST WEEK

It is indeed right and sal-u - tar - y that we should at all times and in all

places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through Christ

our Lord; who rose beyond the bounds of death and, [on this day,] as he

had prom - ised, poured out your Spirit of life and power upon the cho -

sen dis-ci - ples. At this the whole earth ex - ults in bound - less joy.

And so, with the Church on earth and the hosts of heav - en, we

praise your name and join their un-end - ing hymn:

Go to Sanctus, Page 202

TRINITY

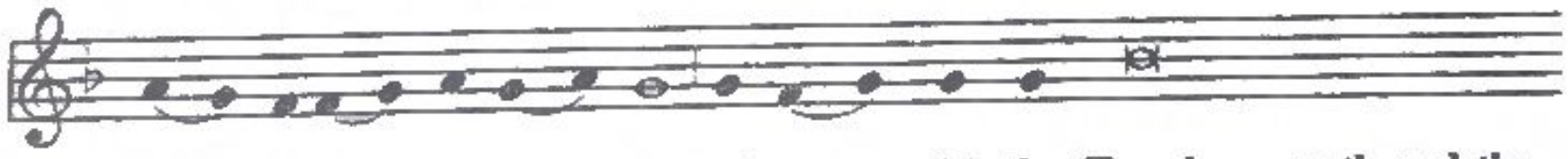
It is indeed right and sal - u - tar - y that we should at all times and in

all places offer thanks and praise to you, O Lord, ho-ly Fa-ther, al-might-y

and ev - er-liv - ing God. You have revealed your glory as the glory also

of your Son and of the Ho-ly Spir - it: three persons equal in majesty,

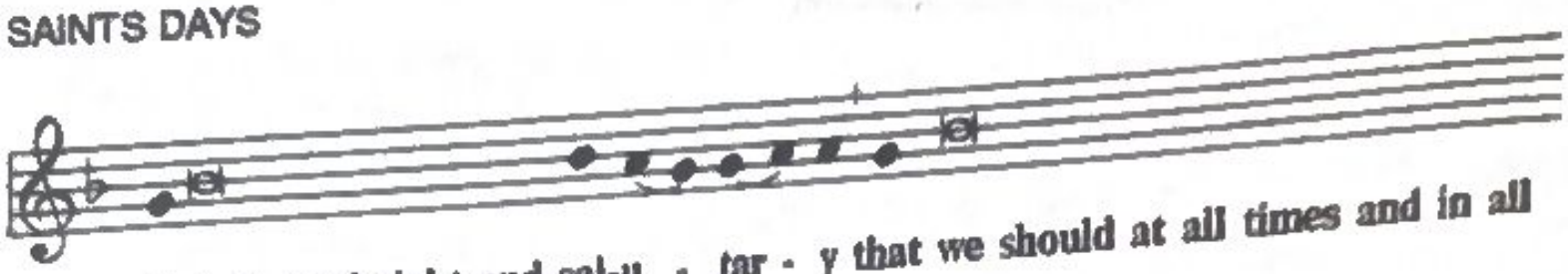
undivided in splendor, yet one Lord, one God, ever to be adored in your



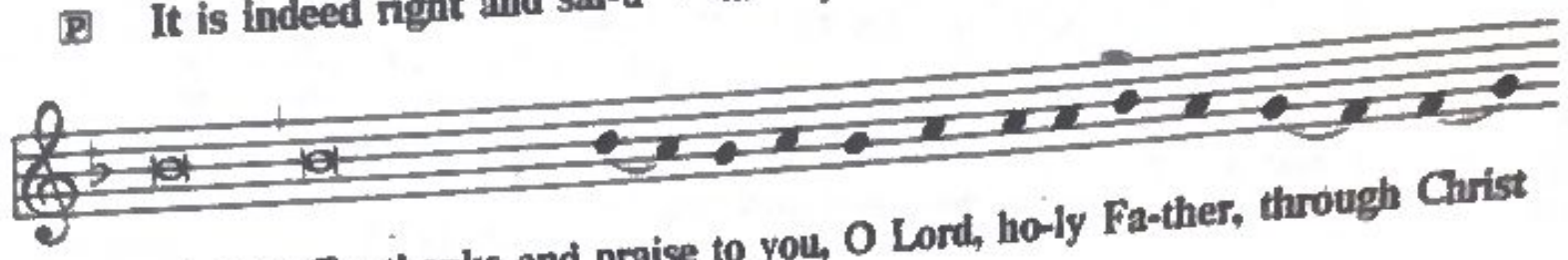
ev - er-last - ing glo - ry. And so, with the Church on earth and the

hosts of heav - en, we praise your name and join their un-end - ing hymn:

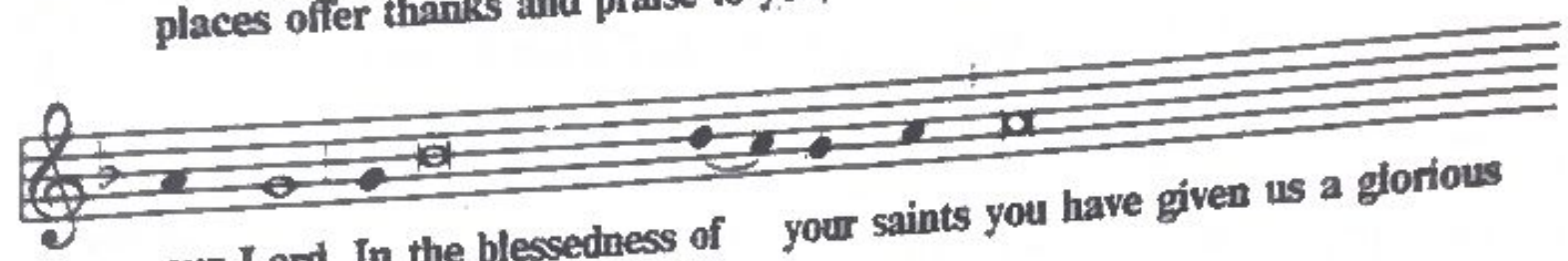
Go to Sanctus, Page 202



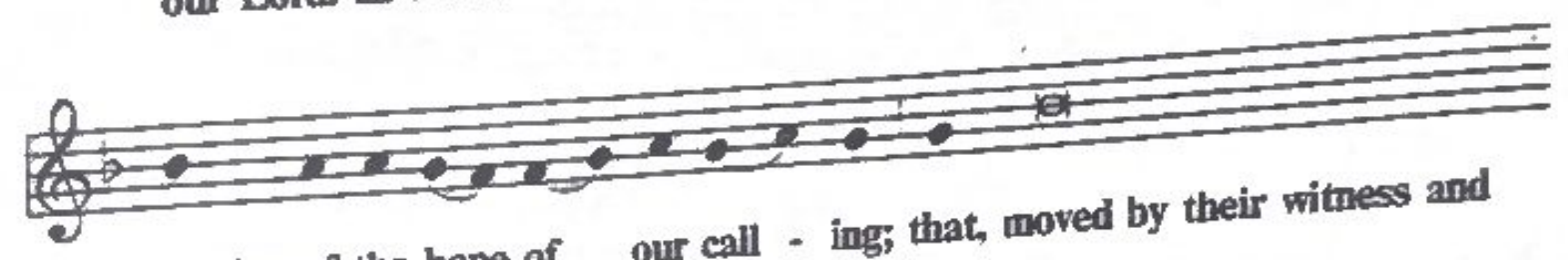
℣ It is indeed right and sal-u - tar - y that we should at all times and in all



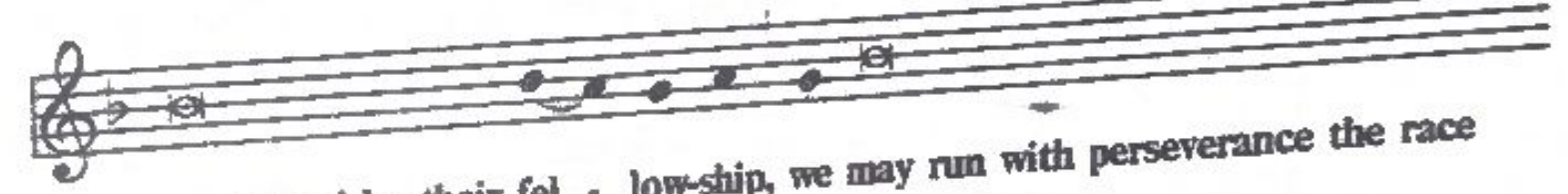
places offer thanks and praise to you, O Lord, ho-ly Fa-ther, through Christ



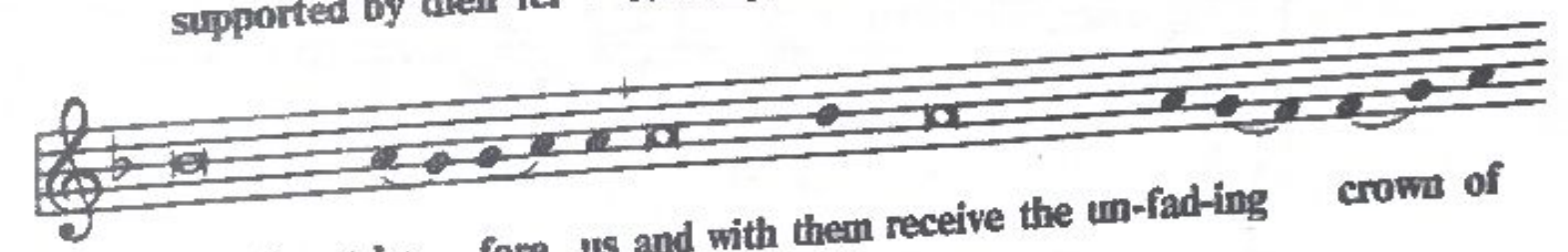
our Lord. In the blessedness of your saints you have given us a glorious



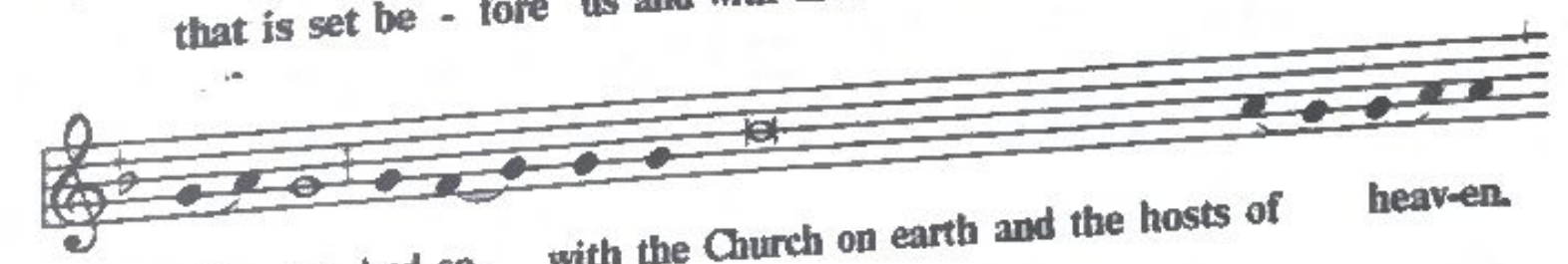
pledge of the hope of our call - ing; that, moved by their witness and



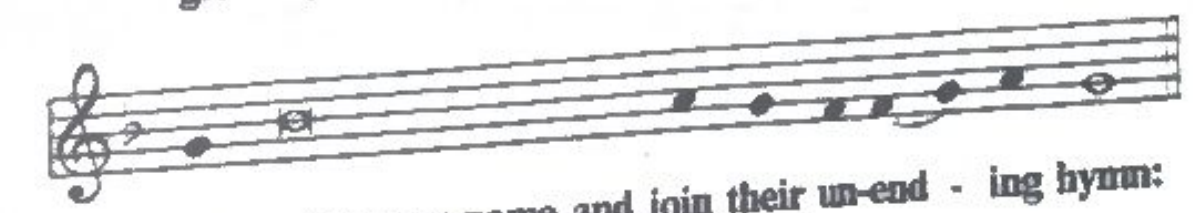
supported by their fel - low-ship, we may run with perseverance the race



that is set be - fore us and with them receive the un-fad-ing crown of



glo - ry. And so, with the Church on earth and the hosts of heav-en.



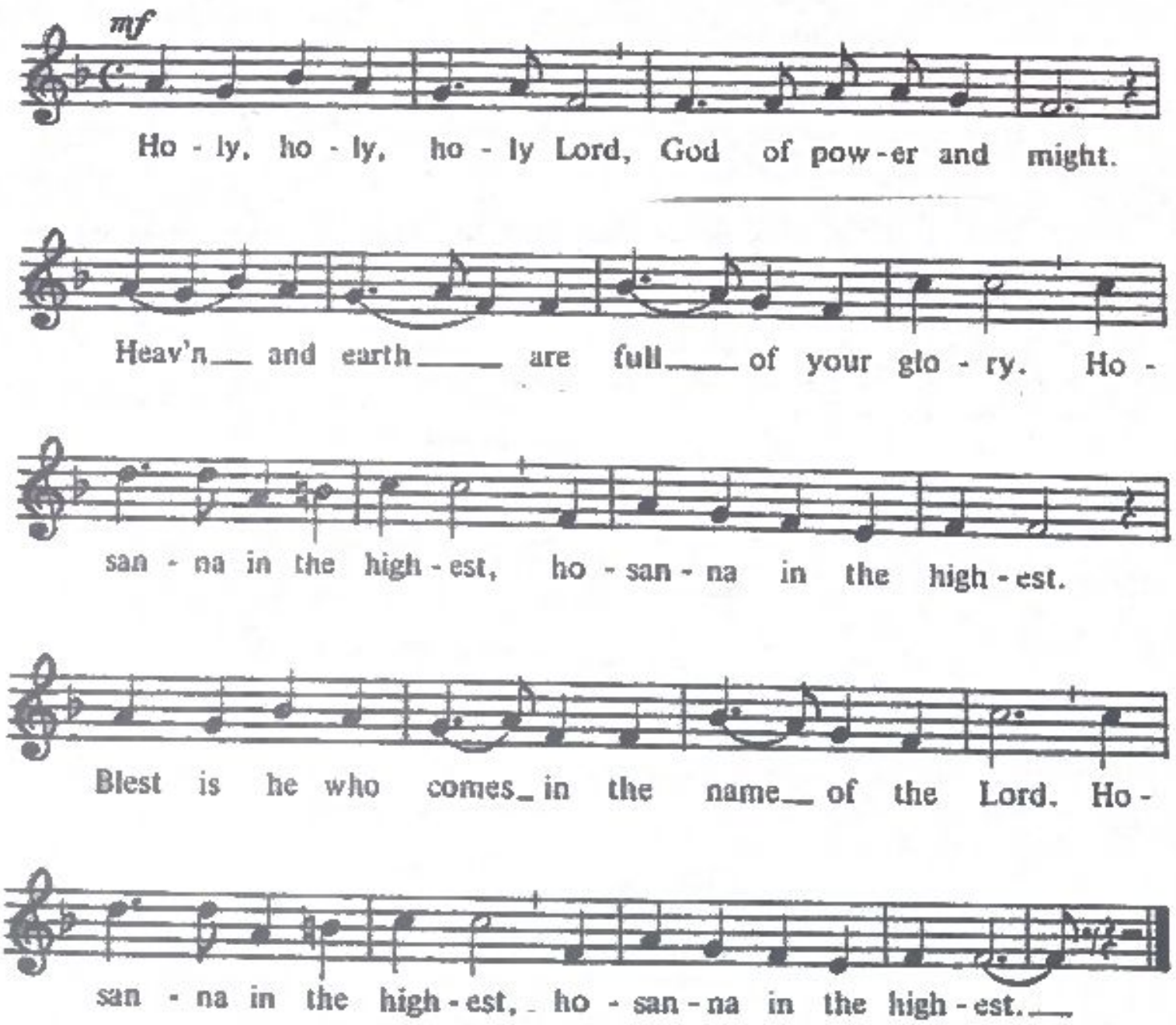
we praise your name and join their un-end - ing hymn:

If one of the previous Prefaces has not been chanted, the following is chanted or said before the Sanctus:

Celebrant *Truly it is right and good to glorify You at all times and in all places, to offer You our thanksgiving, O Lord, Holy Father, Almighty and Everlasting God. Through Your Living Word You created all things and pronounced them good. You made human beings in Your own image to share Your Life and reflect Your Glory. When the time had fully come, You gave Christ to us as the Life of the World. He accepted baptism and consecration as Your Servant to announce the Good News to the world. At the Last Supper, Jesus gave to us the Eucharist, that we should celebrate the Memorial of the Cross and Resurrection and receive His Presence as the Bread of Life. Wherefore, Lord, with all the angels and saints, we proclaim and sing Your glory:*

The Sanctus

Setting: Richard Proulx, 1977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Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

The Great Thanksgiving

ALL KNEEL for the most sacred part of the Liturgy. Praying over the gifts of bread and wine, the celebrant continues as we bow our heads:

Celebrant *O God, Lord of the universe, You are holy and Your Glory is beyond measure. Upon our Eucharist send the life-giving Spirit, Who spoke by Moses and the prophets, Who overshadowed the Virgin Mary with grace, Who descended upon Jesus in the River Jordan and upon the apostles on the Day of Pentecost. May the outpouring of this Spirit of Fire transfigure this Thanksgiving Meal that this bread ✠ and wine ✠ may become the Body and Blood of Christ.*

People **O Holy Spirit, come to us.**
Fill us with Your Gift of Grace.

Here the celebrant lifts the paten in one hand and holds the other in blessing above it:

Celebrant *May this Creator Spirit accomplish the words of Your beloved Son, Who, in the night in which He was betrayed, took bread, and when He had given thanks to You, broke it and gave it to His disciples, saying:*

"Take, eat: This is My Body, Which is given for you.
Do this for the remembrance of Me."

The celebrant (and any others standing) genuflect to honor the consecrated Body of Christ and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

Celebrant *After supper He took the cup and when He had given thanks, He gave it to them and said:*

"Drink This, all of you: This is My Blood of the New Covenant,
Which is shed for you and for many for the forgiveness of sins.
Do this for the remembrance of Me."

Again the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Celebrant *Great is the Mystery of Faith.*

People **Christ has died.**
Christ is risen.
Christ will come again.

The celebrant continues the prayers as we gaze upon the Sacrament:

Celebrant *Wherefore, Lord, we celebrate today the Memorial of Your Redemption: we recall the Birth and Life of Your Son among us, His baptism by John, His last Meal with the apostles, His death and descent to the abode of the dead. We proclaim Christ's Resurrection and Ascension in Glory, where as our Great High Priest He ever intercedes for all people; and we look for His coming at the last. United in Christ's priesthood, we present to You this Memorial. Remember the Sacrifice of Your Son and grant to people everywhere the benefits of Christ's redemptive work.*

The Holy Spirit has made the bread and wine the Body and Blood of Christ. Now He will bless us to make us, too, Christ's Body on earth.

Behold, Lord, this Eucharist which You Yourself gave to the Church and graciously receive it, as You accept the Offering of Your Son whereby we are reinstated in Your Covenant. As we partake of Christ's Body and Blood, fill us ✠ with the Holy Spirit that we may be one single Body and one single spirit in Christ, a living sacrifice to the praise of Your Glory.

People **O Holy Spirit, come to us.**
Fill us with Your Gift of Grace.

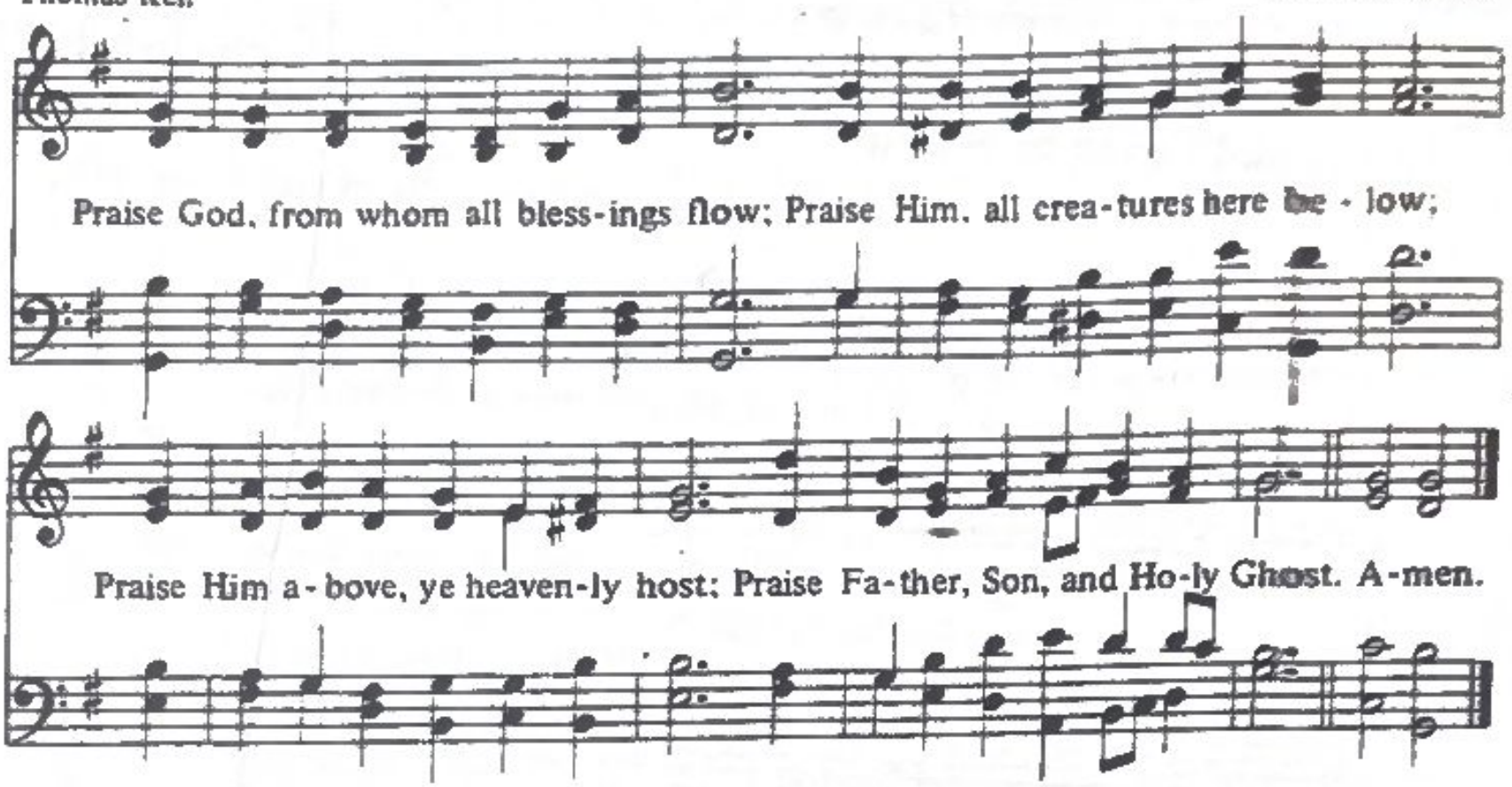
Guide us to the joyful feast prepared for all peoples in Your Presence, with the blessed Virgin Mary, with the patriarchs and prophets, the apostles and martyrs, (with blessed N.) and all the saints for whom Your friendship was life. With all these we sing Your praise and await the happiness of Your Kingdom, where with the whole creation, finally delivered from sin and death, we shall be enabled to glorify You through Christ our Lord.

Holding the sacred Bread and Wine, the priest concludes the Great Thanksgiving:

Through Him, with Him, in Him,
in the Unity of the Holy Spirit,
all honor and glory is Yours, Almighty Father,
now and forever.

People **Amen.**

We STAND to sing a doxology and the join in the Lord's Prayer.


OLD 100th
Attributed to Louis Bourgeois
Genevan Psalter
Thomas Ken
Praise God, from whom all bless-ings flow; Praise Him, all crea-tures here be - low;
Praise Him a - bove, ye heaven-ly host; Praise Fa-ther, Son, and Ho-ly Ghost. A-men.

Celebrant *United by one Baptism in the same Holy Spirit and the same Body of Christ, we pray as God's children:*

People **Our Father in heaven,**
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.

As the celebrant breaks the bread:

Celebrant *Christ our Passover is sacrificed for us.*

People **Therefore let us keep the feast.**

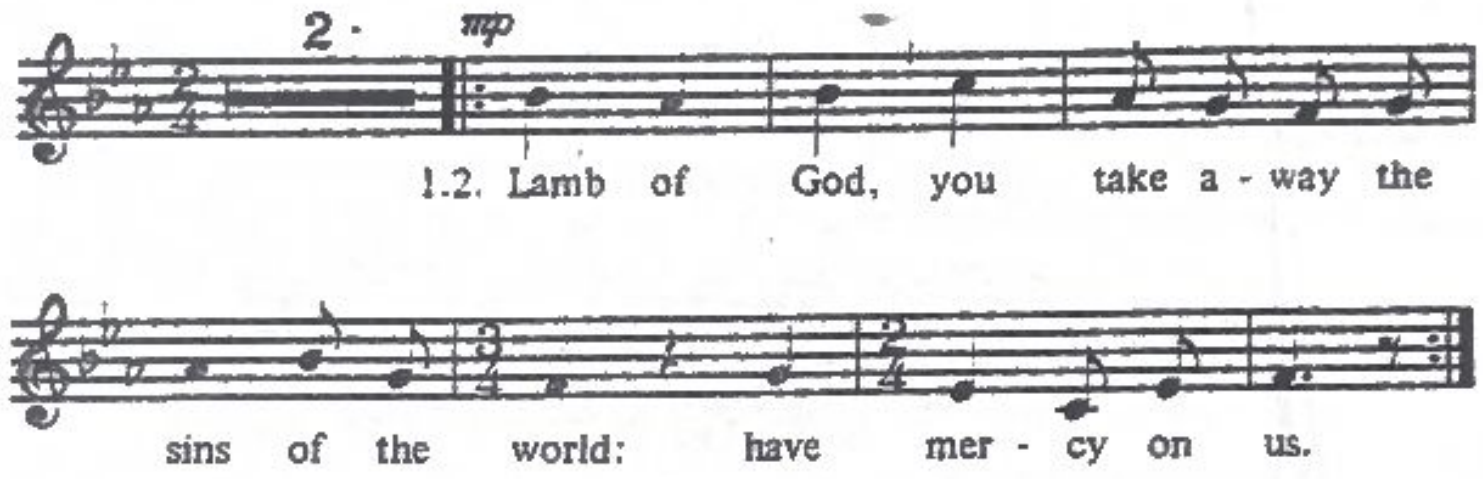
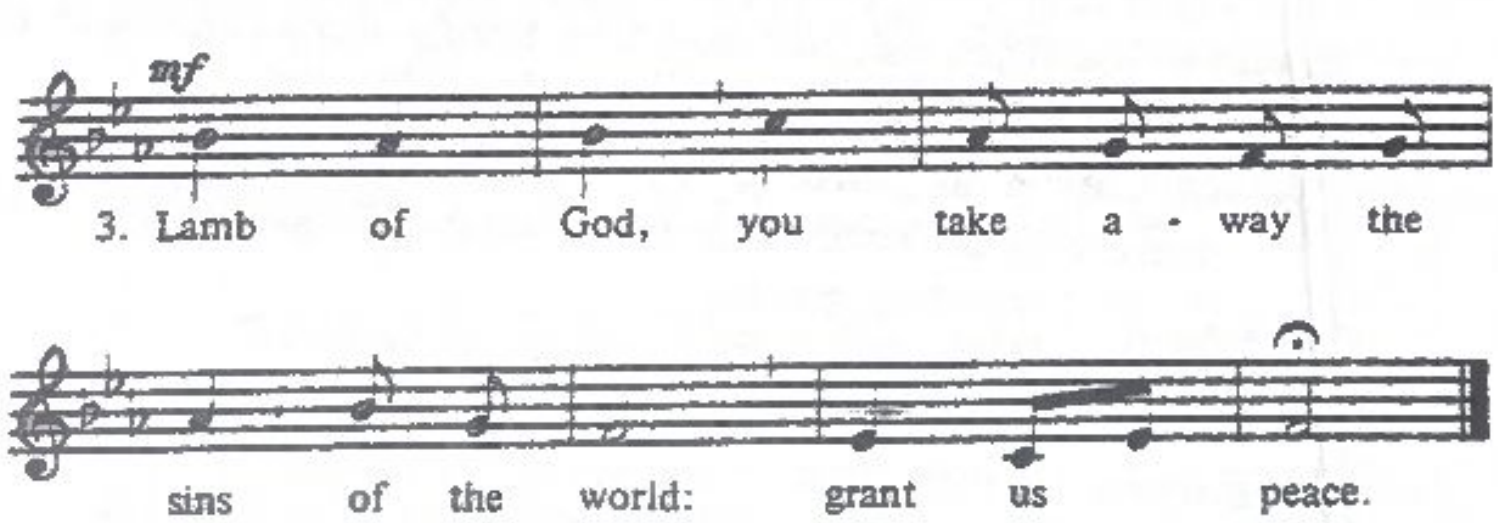
KNEEL and remain kneeling throughout the Communion.

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977



The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table – JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast.

The Body of Christ. **Amen.** *The Blood of Christ.* **Amen.**

Hymns, psalms, or anthems are sung during the administration of Communion.

STAND to thank God for His blessings.

All **Eternal God, Heavenly Father,**
You have graciously accepted us as living members
of Your Son our Savior Jesus Christ,
and You have fed us with Spiritual Food
in the Sacrament of His Body and Blood.
Send us now into the world in peace
and grant us strength and courage
to love and serve You
with gladness and singleness of heart;
through Christ our Lord. Amen.

The Celebrant blesses the people:

Celebrant *The LORD bless you and keep you.*
The LORD make His face shine on you and be gracious to you.
The LORD look upon you with favor and give you peace.
In the Name of the Father, ✠ and of the Son, and of the Holy Spirit.

People **Amen!**

A hymn is sung as the ministers leave. From the back of the church the deacon or assistant dismisses the people. It is neither appropriate for the people to leave before the dismissal nor to remain after the dismissal. The Liturgy is meant to be part of life, and this is the point in time in which the Liturgy of Eucharist and the Liturgy of Life are connected.

Recessional Hymn

Deacon *Go in peace to love and serve the Lord!*

People **Thanks be to God!**

Deacons' Mass

Communion without a priest

"Deacons' Mass"

Communion with the Body and Blood of Christ is ***the*** essential nature of Christian worship. Tradition demands that the Eucharistic Sacrifice be effected by a priest or bishop. However, the people should not be denied weekly Communion just because a priest or bishop is not available.

The following alteration is made to the Liturgy of the Eucharist in order to facilitate Communion at these times. It should not be used when a priest is available, even if the priest is vacationing or on leave and serves no other function but to consecrate the Eucharist.

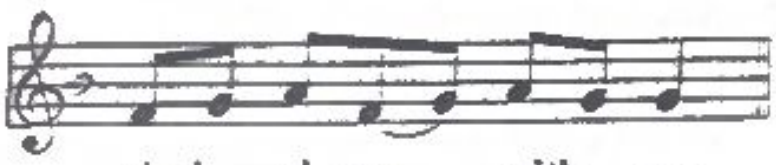
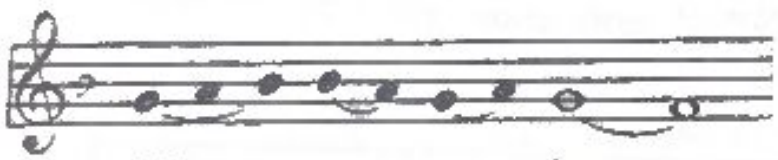
With this alteration, the entire liturgy, including distribution of Communion from the Reserved Sacrament, may be led by a deacon or, if there be no deacon available, an adequately trained lay leader. While this liturgy maintains the integrity of consecration only by a priest or bishop, it is specifically designed to minimize the outward appearances of its differences.

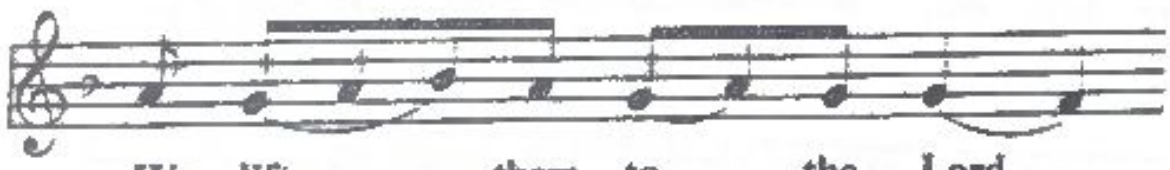
The following liturgy is inserted in the seasonal liturgy after the offering of money, replacing the prescribed offering of bread and wine. The Bread and Wine from the Reserved Sacrament have already been offered, so an additional offering would not be appropriate. The Sursum Corda and Sanctus are as usual; the Preface and Eucharistic Prayers are as delineated herein. After the Lord's Prayer, the service continues with the Agnus Dei and then the Communion.

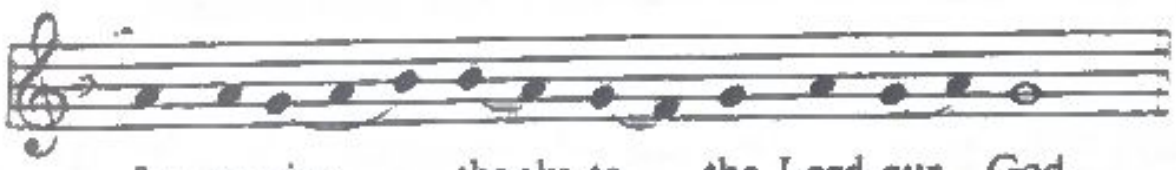
If there are plans to use this service routinely in a parish, it is important to maintain a sufficient supply of consecrated elements. For the sake of convenience, it is permissible, though not necessary, to use only Bread and not Wine.

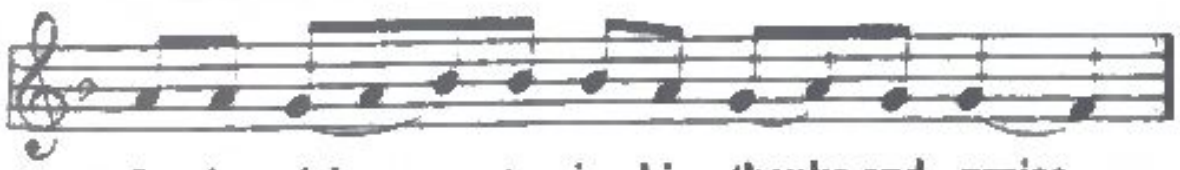
The Offering of Bread and Wine

Technically, the Bread and Wine have already been offered. The offertory sentences are eliminated, and the consecrated Bread and Wine are placed on the altar. It is permissible to use only the Bread if this is more convenient.

The Sursum Corda







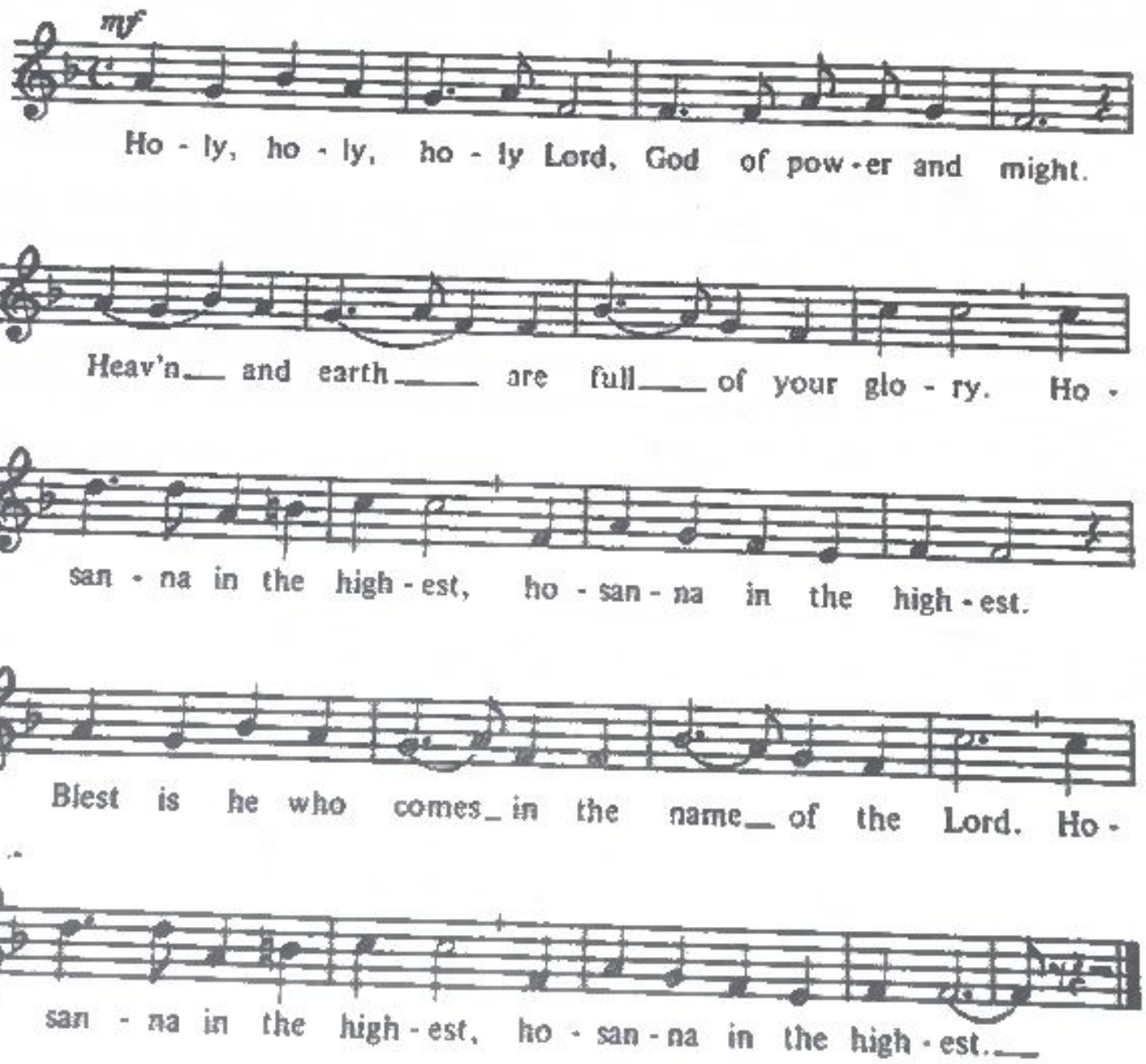


The deacon or officiant continues, either chanting or said:

Officiant *It is indeed right and salutary that we should at all times and in all places offer thanks and praise to You, O Lord, Holy Father, Almighty and Everliving God. Joining together in the past celebrations of this community, in the Eucharistic Feast that unites all Christians in time and space, and in the very Banquet of Heaven, we praise Your Name and join the unending hymn:*

The Sanctus

Setting: Richard Proulx, 1977


mf
Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

Receiving the Eucharist

ALL KNEEL before the Blessed Sacrament. The officiant prays without the gestures associated with eucharistic consecration, but rather with hands simply extended and head bowed slightly:

Officiant *We give You thanks, Father,*
through Jesus Christ, Your beloved Son,
Whom You sent to save and redeem us and to proclaim to us Your will.
He is Your Word, inseparable from You.
Through Him You created all things, and in Him You take delight.

He is Your Word, sent from heaven to a virgin's womb.
He there took on our nature and our lot
and was shown forth as Your Son,
born of the Holy Spirit and of the Virgin Mary.
It is He, our Lord Jesus, Who fulfilled all Your will
and won for You a holy people;

He stretched out His hands in suffering in order to free us from suffering.
It is He Who, handed over to a death He freely accepted,
in order to destroy death, to break the bonds of the evil one,
to crush hell underfoot, to give light to the righteous,
to establish His Covenant, and to show forth the Resurrection,
took bread and gave thanks to You and said,
"Take and eat; This is My Body, broken for you;
Do this for the remembrance of Me,"
and in the same way took the cup of wine, gave thanks,
and gave it for all to drink, saying,
"This is My Blood poured out for You;
Do this for the remembrance of Me."

Remembering, then, His death and Resurrection,
we will share in this Sacred Bread and Cup,
giving You thanks that You have made us worthy
to stand before You and to serve You as Your priestly people.
As you have sent Your Holy Spirit upon these gifts
and have made them the Body and Blood of Jesus Christ,

So, too, send Your Spirit upon ✠ us,
gather into one all who share this Bread and Wine,
establish our faith in Truth,
that we may praise and glorify You through Your Son Jesus Christ.
Through Him all glory and honor are Yours, Almighty Father,
with the Holy Spirit, in Your Holy Church, both now and forever.

People **Amen.**

The people then join together in the Lord's Prayer

People

Our Father in heaven,
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth and in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the Kingdom, the power, and the glory are Yours,
now and forever.
Amen.

The officiant holds the Bread and proclaims:

Officiant *This is the Lamb of God Who takes away the sins of the world.* ***Happy are*** *those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Eucharist continues with the Agnus Dei, followed by the distribution of the Communion, postcommunion prayer, blessing, and dismissal as found in the seasonal liturgy. It is appropriate for the deacon or other officiant to substitute first person plural pronouns (*we/us*) for the second person pronouns (*you*) found in the priestly benedictions.

Calendar & Lectionary

We celebrate our Lord's Life

The calendar consists of feasts, fasts, and festivals of various rank and importance. The three basic feasts of the Christian Year are:

Christmas Day	The Father sends His Son
Easter Day	The Son rises from the dead
Pentecost Day	The Holy Spirit creates the Church

In addition to these three, there are other major festivals which take precedence over any other. These festivals are:

The Epiphany	January 6
The Baptism of Our Lord	Sunday after Epiphany
The Transfiguration	Sunday before Ash Wednesday
Ash Wednesday	6th Wednesday before Easter
Maundy Thursday	Thursday before Easter
Good Friday	Friday before Easter
Holy Saturday	Saturday before Easter
Ascension Day	6th Thursday after Easter
Trinity Sunday	1st Sunday after Pentecost
Corpus Christi	Thursday after Trinity Sunday
Sacred Heart	3rd Friday after Pentecost
All Saints' Day	November 1
Thanksgiving Day	4th Thursday in November (in USA)
Christ the King	5th Sunday before Christmas

There are two levels of Sundays and two levels of commemorations (saint's days). The Sundays of Advent, Lent, and Easter are of the first level. The propers for these days are not replaced. A commemoration occurring on such a Sunday is moved to the next available day (usually a Monday). The days of Holy Week and Easter Week are also of this same level, so major commemorations are observed either before Passion Sunday or after the Second Sunday of Easter. Minor commemorations which fall during Holy Week or Easter Week are eliminated for that year.

The major and minor commemorations are detailed in the following calendar. The major ones, typically including the biblical saints and the feasts of our Lord, are in bold type. The minor commemorations are in italics. If a major commemoration falls on a Sunday after Christmas, Epiphany, or Pentecost, the propers and color for that commemoration replace those for the Sunday, though the Sunday's propers are used later in the week as appropriate. A minor commemoration falling on a Sunday should be mentioned, but the propers and color of the Sunday remain unchanged.

January

01	**white**	**The Name of JESUS**
02	*white*	*St. Basil the Great, bishop, 379*
04	*white*	*St. Elizabeth Ann Seton, nun, 1821*
05	*red*	*St. Kaj Munk, priest and martyr, 1944*
06	**gold**	**THE EPIPHANY OF OUR LORD**
07	*white*	*St. Raymond of Penyafort, bishop, 1275*
12	*white*	*St. Aelred, abbot, 1167*
13	*white*	*St. Hilary, bishop, 367*
14	*white*	*St. Eivind Josef Berggrav, bishop, 1959*
16	*white*	*St. Wulfstan, bishop, 1095*
17	*white*	*St. Anthony, abbot, 356*
18	**white**	**The Confession of St. Peter**
		Week of Prayer for Christian Unity
19	*red*	*St. Henry of Uppsala, bishop and martyr, 1156*
20	*red*	*St. Fabian, bishop and martyr, 250*
21	*red*	*St. Agnes, martyr, 304*
22	*red*	*St. Vincent, deacon and martyr, 304*
24	*white*	*St. Francis de Sales, bishop, 1622*
25	**white**	**The Conversion of St. Paul**
26	*white*	*Sts. Timothy and Titus, bishops, 97*
27	*white*	*Sts. Lydia, Dorcas, and Phoebe*
28	*white*	*St. Thomas Aquinas, priest, 1274*

February

02	**white**	**The Presentation of Our Lord**
03	*white*	*St. Ansgar, bishop, 865*
04	*white*	*St. Cornelius the Centurion*
05	*red*	*St. Paul Miki and companions, martyrs, 1597*
10	*white*	*St. Scholastica, abbess, 542*
13	*white*	*St. Absalom Jones, priest, 1818*
14	*white*	*St. Cyril, monk, 869*
		St. Methodius, bishop, 885
18	*white*	*St. Martin Luther, priest, 1546*
22	*white*	*St. Peter Damian, bishop, 1072*
23	*red*	*St. Polycarp, bishop and martyr, 156*
24	**red**	**St. Matthias, apostle**
28	*white*	*St. George Herbert, priest, 1633*

March

01	*white*	*St. David, bishop, 544*
02	*white*	*St. Chad, bishop, 672*
03	*white*	*Sts. John and Charles Wesley, priests, 1788, 1791*
05	*white*	*St. Casimir of Poland, 1483*
07	*red*	*Sts. Perpetua and Felicitas, martyrs, 202*
09	*white*	*St. Gregory of Nyssa, bishop, 394*
10	*white*	*St. Frances of Rome, nun, 1440*
12	*white*	*St. Gregory the Great, bishop, 604*
17	*white*	*St. Patrick, bishop, 461*
18	*white*	*St. Cyril of Jerusalem, bishop, 386*
19	**white**	**St. Joseph, Guardian of Our Lord**
22	*white*	*St. James DeKoven, priest, 1879*
23	*white*	*St. Gregory the Illuminator, bishop, 332*
25	**white**	**The Annunciation of Our Lord**
26	*white*	*St. Charles Henry Brent, bishop, 1929*
29	*white*	*St. John Keble, priest, 1866*
31	*white*	*St. John Donne, priest, 1631*

April

02	*white*	*St. Isidore of Seville, bishop, 636*
03	*white*	*St. Richard, bishop, 1253*
04	*red*	*St. Martin Luther King, priest and martyr, 1968*
06	*white*	*St. Albrecht Duerer, 1528*
		St. Michelangelo Buonarroti, 1564
08	*red*	*St. Dietrich Bonhoeffer, priest and martyr, 1945*
09	*white*	*St. William Law, priest, 1761*
10	*white*	*St. Mikael Agricola, bishop, 1557*
11	*red*	*St. Stanislaus, bishop and martyr, 1079*
12	*white*	*St. George Augustus Selwyn, bishop, 1878*
19	*red*	*St. Alphege, bishop and martyr, 1012*
21	*white*	*St. Anselm, bishop, 1109*
23	*white*	*St. Toyohiko Kagawa, 1960*
25	**red**	**St. Mark, Evangelist**
28	*red*	*St. Peter Chanel, priest and martyr, 1841*
29	*white*	*St. Catherine of Siena, nun, 1380*

May

01	red	**St. Phillip and St. James, Apostles**
02	white	*St. Athanasius, bishop, 373*
04	white	*St. Monica, 387*
08	white	*St. Julian of Norwich, 1417*
09	white	*St. Gregory of Naziansus, bishop, 389*
15	white	*St. Isidore the Farmer, 1130*
18	red	*St. Erik of Sweden, martyr, 1160*
19	white	*St. Dunstan, bishop, 988*
21	white	*St. Bernardine of Siena, priest, 1444*
22	white	*St. Alcuin, deacon and abbot, 804*
23	white	*St. Ludwig Nommensen, priest, 1918*
24	white	*St. Nicolaus Copernicus, 1543*
25	white	*St. Bede, priest and monk, 735*
26	white	*St. Augustine of Canterbury, bishop, 605*
29	white	*St. Jiri Tranovsky, priest, 1637*
31	white	**The Visitation of Our Lord**

June

01	red	*St. Justin, martyr, 167*
02	red	*The Martyrs of Lyons, 177*
03	red	*St. Charles Lwanga and Companions, martyrs, 1886*
04	white	*St. John XXIII, bishop, 1963*
05	red	*St. Boniface, bishop and martyr, 754*
06	white	*St. Norbert, bishop, 1134*
07	white	*St. Seattle of the Duwamish Confederacy, 1856*
09	white	*St. Columba, abbot, 597*
10	white	*St. Ephrem of Edessa, deacon, 373*
11	red	**St. Barnabas, Apostle**
13	white	*St. Anthony of Padua, priest, 1231*
16	white	*St. Joseph Butler, bishop, 1752*
18	red	*St. Bernard Mizeki, martyr, 1896*
19	white	*St. Romauld, priest and abbot, 1027*
20	red	*St. Thomas More, martyr, 1535*
21	white	*St. Onesimos Nesib, 1931*
22	white	*St. Alban, martyr, 304*

June (continued)

23	*white*	*St. Paulinus of Nola, bishop, 431*
24	**white**	**The Nativity of St. John the Baptist**
25	*white*	*St. Philipp Melanchthon, 1560*
27	*white*	*St. Cyril of Alexandria, bishop, 444*
28	*red*	*St. Irenaeus, bishop and martyr, 202*
29	**red**	**St. Peter and St. Paul, apostles**

July

01	*white*	*St. Catherine Winkworth, 1878*
06	*red*	*St. Jan Hus, martyr, 1415*
11	*white*	*St. Benedict of Nursia, abbot, 540*
12	*white*	*St. Nathan Soderblom, bishop, 1931*
13	*white*	*Sts. Olga and Vladimir of Russia, 969, 1015*
14	*white*	*St. Camillus de Lellis, priest, 1614*
15	*white*	*St. Bonaventure, bishop, 1274*
17	*white*	*St. Bartolome de las Casas, bishop, 1566*
21	*white*	*St. Lawrence of Brindisi, priest, 1619*
22	**white**	**St. Mary Magdalene, disciple**
23	*white*	*St. Birgitta of Sweden, nun, 1373*
24	*white*	*St. Thomas a Kempis, priest, 1471*
25	**red**	**St. James the Elder, apostle**
26	*white*	*Sts. Joachim and Ann, parents of Mary*
27	*white*	*St. William Reed Huntington, priest, 1909*
28	*white*	*St. Heinrich Schuetz, 1672*
		St. Johann Sebastian Bach, 1750
		St. George Frederick Handel, 1759
29	*white*	*Sts. Mary, Martha, and Lazarus of Bethany, disciples*
30	*white*	*St. William Wilberforce, 1830*
31	*white*	*St. Ignatius Loyola, priest, 1556*

August

01	*white*	*St. Alphonsus Liguori, bishop, 1787*
02	*white*	*St. Eusebius of Vercelli, bishop, 371*
03	*red*	*St. Olaf of Norway, martyr, 1030*
04	*white*	*St. Joseph of Arimathea, disciple*
06	*white*	*St. Sixtus II, bishop, and companions, martyrs, 258*
		(For Transfiguration see Last Sunday after Epiphany)
07	*white*	*St. John Mason Neal, priest, 1866*
08	*white*	*St. Dominic, priest, 1221*
10	*red*	*St. Lawrence, deacon and martyr, 258*
11	*white*	*St. Clare, abbess, 1253*
13	*red*	*St. Pontian, bishop, and St. Hippolytus, priest, martyrs, 235*
15	**white**	**Mary, Mother of Our Lord**
20	*white*	*St. Bernard, abbot, 1153*
24	**red**	**St. Bartholomew, apostle**
25	*white*	*St. Louis of France, 1270*
28	*white*	*St. Augustine, bishop, 430*
31	*white*	*St. Aidan, bishop, 651*

September

01	*white*	*St. David Pendleton Oakerhater, deacon, 1931*
02	*red*	*The Martyrs of New Guinea, 1942*
03	*white*	*St. Nikolai Frederik Severin Grundtvig, bishop, 1872*
04	*white*	*St. Albert Schweitzer, priest, 1965*
08	*white*	*Birth of Mary*
09	*white*	*St. Peter Claver, priest, 1654*
13	*white*	*St. John Chrysostom, bishop, 407*
14	**scarlet**	**Holy Cross Day**
15	*red*	*St. Cornelius and St. Cyprian, bishops and martyrs, 258*
17	*white*	*St. Johann Campanius, priest, 1683*
18	*white*	*St. Dag Hammarskjold, 1961*
20	*red*	*St. John Patteson, bishop, & companions, martyrs, 1871*
21	**red**	**St. Matthew, apostle and evangelist**
22	*white*	*St. Olavus Petri, priest, 1552*
		St. Laurentius Petri, bishop, 1573

September (continued)

25	*white*	*St. Sergius of Radonezh, abbot, 1392*
26	*white*	*St. Lancelot Andrewes, bishop, 1626*
27	*white*	*St. Vincent de Paul, priest, 1660*
28	*red*	*St. Wenceslaus of Bohemia, martyr, 929*
29	**white**	**St. Michael and All Angels**
30	*white*	*St. Jerome, priest and monk, 420*

October

01	*white*	*St. Remigius, bishop, 530*
04	*white*	*St. Francis of Assisi, monk, 1226*
05	*white*	*St. Bruno, priest, 1101*
06	*red*	*St. William Tyndale, priest and martyr, 1536*
07	*red*	*Sts. Sergius and Bacchus, martyrs, 303*
08	*white*	*St. Henry Melchior Muhlenberg, priest, 1787*
09	*white*	*St. Robert Grosseteste, bishop, 1253*
13	*red*	*St. Callistus I, bishop and martyr, 223*
14	*white*	*St. Teresa of Avila, nun, 1582*
15	*white*	*St. Samuel Isaac Joseph Schereschewsky, bishop, 1906*
16	*red*	*St. Hugh Latimer, bishop and martyr, 1555*
		St. Nicholas Ridley, bishop and martyr, 1555
		St. Thomas Cranmer, bishop and martyr, 1556
17	*red*	*St. Ignatius of Antioch, bishop and martyr, 115*
18	**red**	**St. Luke, evangelist**
19	*red*	*St. Isaac Jogues, priest, and companions, martyrs, 1646*
20	*white*	*St. Henry Martyn, priest, 1812*
23	*red*	*St. James of Jerusalem, bishop and martyr, 62*
24	*white*	*St. John of Capistrano, priest, 1456*
26	*white*	*St. Alfred the Great, 899*
28	**red**	**St. Simon and St. Jude, apostles**
29	*red*	*St. James Hannington, bishop, & companions, martyrs, 1885*
31	**red**	**Reformation Day**

November

01	**white**	**All Saints' Day**
03	*white*	*St. Martin de Porres, monk, 1639*
07	*white*	*St. Willibrord, bishop, 739*
08	*white*	*St. John Christian Frederick Heyer, priest, 1873*
10	*white*	*St. Leo the Great, bishop, 461*
11	*white*	*St. Martin of Tours, bishop, 397*
12	*red*	*St. Josaphat, bishop and martyr, 1623*
13	*white*	*St. Frances Xavier Cabrini, nun, 1917*
17	*white*	*St. Gertrude, 1302*
16	*white*	*St. Margaret of Scotland, 1093*
17	*white*	*St. Elizabeth of Hungary, nun, 1231*
18	*white*	*St. Hilda, abbess, 680*
23	*red*	*St. Clement of Rome, bishop and martyr, 100*
25	*white*	*St. Isaac Watts, 1748*
28	*white*	*Sts. Kamehameha and Emma of Hawaii, 1863, 1885*
30	**red**	**St. Andrew, apostle**

December

03	*white*	*St. Francis Xavier, priest, 1506*
04	*white*	*St. John of Damascus, priest, 760*
05	*white*	*St. Clement of Alexandria, priest, 210*
06	*white*	*St. Nicholas, bishop, 342*
07	*white*	*St. Ambrose, bishop, 397*
08	*white*	*Conception of Mary*
11	*white*	*St. Lars Oison Skrefsrud, priest, 1910*
14	*white*	*St. John of the Cross, priest and monk, 1591*
21	**red**	**St. Thomas, apostle**
24	*white*	*Eve of the Nativity*
25	**white**	**THE NATIVITY OF OUR LORD: Christmas Day**
26	**red**	**St. Stephen, deacon and martyr**
27	**white**	**St. John, apostle and evangelist**
28	**red**	**The Holy Innocents, martyrs**
29	*red*	*St. Thomas Becket, bishop and martyr, 1170*

Liturgical Colors

The colors for the major and minor commemorations are listed in the preceding calendar. The colors for Sundays and seasons are as follows:

Advent	Blue
Christmas	White
Epiphany Day	Gold
Jan 7 through Sat after Baptism	White
2nd Sun after Epiphany up to Transfiguration	Green
Transfiguration to Shrove Tuesday	White
Ash Wednesday	Black
Lent	Purple
Passion Sunday through Maundy Thursday	Scarlet
Good Friday	Bare or Black
Holy Saturday	Black
Easter Week	Gold
2nd - 7th Weeks of Easter	White
Pentecost Week	Red
Trinity Week	White
Corpus Christi	White
Sacred Heart	White
2 Pentecost up until Christ the King	Green
Reformation Day	Red
All Saints' Day	White
Christ the King	Gold
Week of Christ the King	White
Thanksgiving	White
Feasts of Jesus and/or Mary	White
Feasts of Saints not martyred	White
Feasts of Saints who are martyrs	Red
Funeral	White
Funeral of martyr	Red
Ordination	Red
Baptism, Cofirmation, Marriage	Color of the Day

The Lectionary

The lectionary is based upon a three-year cycle. Year A focuses on Matthew's Gospel, Year B on Mark, and Year C on Luke. The lectionary year begins on the First Sunday of Advent and continues through the next calendar year until the next Advent Sunday.

The three-year cycle was initiated with the Roman Catholic revisions of 1969. It has been adopted by all of the major liturgical churches in the U.S. and Canada, and is growing in popularity among the nonliturgical mainline Protestants as well. Traditionally there has been confusion on how to count the Sundays and appoint propers between Trinity Sunday and Christ the King. There is no perfect way, and it is our sincere prayer that uniformity will soon reach the denominations. The method presented by the ECC in this missal is not proclaimed as the best, but is that adopted by the Consultation on Common Texts in the 1992 revision of the lectionary.

For each day of the church year, we will present three columns of lessons. The left-hand column is Year A, the middle column Year B, and the right-hand column Year C. The lectionary years are as follows:

Year A	Year B	Year C
1992-93	1993-94	1994-95
1995-96	1996-97	1997-98
1998-99	1999-2000	2000-01
2001-02	2002-03	2003-04
2004-05	2005-06	2006-07
2007-08	2008-09	2009-10
2010-11	2011-12	2012-13
2013-14	2014-15	2015-16
2016-17	2017-18	2018-19

The Date of Easter

The date of Easter is determined by a system approved by the Nicene Council to imitate the Jewish lunar calendar. Historic inaccuracies between the Julian calendar in use at that time and the modern calendar have caused the discrepancies between the Easter celebrations of the Eastern and Western Churches. We follow the Western Church in practice not because it is "better" or "right," but because it is the common practice of American society and is based upon the calendar used in our daily lives. As with the more recent discrepancy about the counting of Sundays after Pentecost, we pray that this ancient Easter discrepancy will also soon be laid to rest in the spirit of ecumenism that is continuing the unite the Church of Christ.

Year	Easter Day	Pentecost Day	1st Sunday Advent
1993	April 11	May 30	November 28
1994	April 3	May 22	November 27
1995	April 16	June 4	December 3
1996	April 7	May 26	December 1
1997	March 30	May 18	November 30
1998	April 12	May 31	November 29
1999	April 4	May 23	November 28
2000	April 23	June 11	December 3
2001	April 15	June 3	December 2
2002	March 31	May 19	December 1
2003	April 20	June 8	November 30
2004	April 11	May 30	November 28
2005	March 27	May 15	November 27
2006	April 16	June 4	December 3
2007	April 8	May 21	December 2
2008	March 23	May 11	November 30
2009	April 12	May 31	November 29
2010	April 4	May 23	November 28
2011	April 24	June 12	November 27
2012	April 8	May 27	December 2
2013	March 31	May 19	December 1
2014	April 20	June 8	November 30
2015	April 5	May 24	November 29
2016	March 27	May 15	November 27
2017	April 16	June 4	December 3
2018	April 1	May 20	December 2
2019	April 21	June 9	December 1

Table of Readings

Year A	*Year B*	*Year C*
St. Andrew (11/30)		
Deuteronomy 30: 11-14 Psalm 19 Romans 10: 8b-18 Matthew 4: 18-22	*Same*	*Same*
1st Sunday in Advent		
Isaiah 2: 1-5 Psalm 122 Romans 13: 11-14 Matthew 24: 36-44	Isaiah 64: 1-9 Psalm 80: 1-7, 17-19 1 Corinthians 1: 3-9 Mark 13: 24-37	Jeremiah 33: 14-16 Psalm 25: 1-10 1 Thessalonians 3: 9-13 Luke 21: 25-36
2nd Sunday in Advent		
Isaiah 11: 1-10 Psalm 72: 1-7, 18-19 Romans 15: 4-13 Matthew 3: 1-12	Isaiah 40: 1-11 Psalm 85: 1-2, 8-13 2 Peter 3: 8-15a Mark 1: 1-8	Baruch 5: 1-9 Luke 1: 68-79 Philippians 1: 3-11 Luke 3: 1-6
3rd Sunday in Advent		
Isaiah 35: 1-10 Psalm 146: 5-10 James 5: 7-10 Matthew 11: 2-11	Isaiah 61: 1-4, 8-11 Psalm 126 1 Thessalonians 5: 16-24 John 1: 6-8, 19-28	Zephaniah 3: 14-20 Isaiah 12: 2-6 Philippians 4: 4-7 Luke 3: 7-18
St. Thomas (12/21)		
Habakkuk 2: 1-4 Psalm 126 Hebrews 10:35 - 11:1 John 20: 24-29	*Same*	*Same*
4th Sunday in Advent		
Isaiah 7: 10-16 Psalm 80: 1-7, 17-19 Romans 1: 1-7 Matthew 1: 18-25	2 Samuel 7: 1-11, 16 Luke 1: 47-55 Romans 16: 25-27 Luke 1: 26-38	Micah 5: 2-5a Luke 1: 47-55 (or Ps 80:1-7) Hebrews 10: 5-10 Luke 1: 39-45 (46-55)

Year A	Year B	Year C
Christmas Eve/Day I		
Isaiah 9: 2-7 Psalm 96 Titus 2: 11-14 Luke 2: 1-14 (15-20)	*Same*	*Same*
Christmas Day II		
Isaiah 62: 6-12 Psalm 97 Titus 3: 4-7 Luke 2: (1-7) 8-20	*Same*	*Same*
Christmas Day III		
Isaiah 52: 7-10 Psalm 98 Hebrews 1: 1-4 (5-12) John 1: 1-14	*Same*	*Same*
St. Stephen (12/26)		
Jeremiah 26: 1-9, 12-15 Psalm 31 Acts 6:8 - 7:2a, 51c-60 Matthew 23: 34-39	*Same*	*Same*
St. John (12/27)		
Exodus 33: 18-23 Psalm 92 1 John 1: 1-9 John 21: 19b-24	*Same*	*Same*
Holy Innocents (12/28)		
Jeremiah 31: 15-17 Psalm 124 Revelation 21: 1-7 Matthew 2: 13-18	*Same*	*Same*
1st Sunday of Christmas		
Isaiah 63: 7-9 Psalm 148 Hebrews 2: 10-18 Matthew 2: 13-23	Isaiah 61:10 - 62:3 Psalm 148 Galatians 4: 4-7 Luke 2: 22-40	1 Samuel 2: 18-20, 26 Psalm 148 Colossians 3: 12-17 Luke 2: 41-52

Year A	*Year B*	*Year C*
Name of Jesus (1/1)		
Numbers 6: 22-27 Psalm 8 Galatians 4: 4-7 Luke 2: 15-21	*Same*	*Same*
Second Sunday of Christmas		
Jeremiah 31: 7-14 Psalm 147: 12-20 Ephesians 1: 3-14 John 1: 1-18	*Same*	*Same*
Epiphany of Our Lord (1/6)		
Isaiah 60: 1-6 Psalm 72: 1-7, 10-14 Ephesians 3: 1-2 Matthew 2: 1-12	*Same*	*Same*
Baptism of Our Lord (1st Sun Ep)		
Isaiah 42: 1-9 Psalm 29 Acts 10: 34-43 Matthew 3: 13-17	Genesis 1: 1-5 Psalm 29 Acts 19: 1-7 Mark 1: 4-11	Isaiah 43: 1-7 Psalm 29 Acts 8: 14-17 Luke 3: 15-17, 21-22
2nd Sunday after Epiphany		
Isaiah 49: 1-7 Psalm 40: 1-11 1 Corinthians 1: 1-9 John 1: 29-42	1 Samuel 3: 1-10 (11-20) Psalm 139: 1-6, 13-18 1 Corinthians 6: 12-20 John 1: 43-51	Isaiah 62: 1-5 Psalm 36: 5-10 1 Corinthians 12: 1-11 John 2: 1-11
Confession of Peter (1/18)		
Acts 4: 8-13 Psalm 23 1 Peter 5: 1-4 Matthew 15: 13-19	*Same*	*Same*
3rd Sunday after Epiphany		
Isaiah 9: 1-4 Psalm 27: 1, 4-9 1 Corinthians 1: 10-18 Matthew 4: 12-23	Jonah 3: 1-5, 10 Psalm 62: 5-12 1 Corinthians 7: 29-31 Mark 1: 14-20	Nehemiah 8: 1-3, 5-6, 8-10 Psalm 19 1 Corinthians 12: 12-31a Luke 4: 14-21

Year A	*Year B*	*Year C*
Conversion of Paul (1/25)		
Acts 26: 9-21 Psalm 67 Galatians 1: 11-24 Matthew 10: 16-22	*Same*	*Same*
4th Sunday after Epiphany		
Micah 6: 1-8 Psalm 15 1 Corinthians 1: 18-31 Matthew 5: 1-12	Deuteronomy 18: 15-20 Psalm 111 1 Corinthians 8: 1-13 Mark 1: 21-28	Jeremiah 1: 4-10 Psalm 71: 1-6 1 Corinthians 13: 1-13 Luke 4: 21-30
Presentation of Our Lord (2/2)		
Malachi 3: 1-4 Psalm 84 Hebrews 2: 14-18 Luke 2: 22-40	*Same*	*Same*
5th Sunday after Epiphany		
Isaiah 58: 1-9a (9b-12) Psalm 112: 1-9 (10) 1 Corinthians 2: 1-12 (13-16) Matthew 5: 13-20	Isaiah 40: 21-31 Psalm 147: 1-11, 20c 1 Corinthians 9: 16-23 Mark 1: 29-39	Isaiah 6: 1-8 (9-13) Psalm 138 1 Corinthians 15: 1-11 Luke 5:1-11
6th Sunday after Epiphany*		
Deuteronomy 30: 15-20 Psalm 119: 1-8 1 Corinthians 3: 1-9 Matthew 5: 21-37	2 Kings 5: 1-14 Psalm 30 1 Corinthians 9: 24-27 Mark 1: 40-45	Jeremiah 17: 5-10 Psalm 1 1 Corinthians 15: 12-20 Luke 6: 17-26
7th Sunday after Epiphany*		
Leviticus 19: 1-2, 9-18 Psalm 119: 33-40 1 Corinthians 3: 10-11, 16-23 Matthew 5: 38-48	Isaiah 43: 18-25 Psalm 41 2 Corinthians 1: 18-22 Mark 2: 1-12	Genesis 45: 3-11, 15 Psalm 37: 1-11, 39-40 1 Corinthians 15: 35-38, 42-50 Luke 6: 27-38
Matthias (2/24)		
Acts 1: 15-26 Psalm 15 Philippians 3: 13b-22 John 15: 1, 6-16	*Same*	*Same*

Year A	*Year B*	*Year C*
8th Sunday after Epiphany*		
Isaiah 49: 8-16a Psalm 131 1 Corinthians 4: 1-5 Matthew 5: 24-34	Hosea 2: 14-20 Psalm 103: 1-13, 22 2 Corinthians 3: 1-6 Mark 2: 13-22	Sirach 27: 4-7 Psalm 92: 1-4, 12-15 1 Corinthians 15: 51-58 Luke 6: 39-49
Transfiguration: The Last Sunday after Epiphany		
Exodus 24: 12-18 Psalm 2 2 Peter 1: 16-21 Matthew 17: 1-9	2 Kings 2: 1-12 Psalm 50: 1-6 2 Corinthians 4: 3-6 Mark 9: 2-9	Exodus 34: 29-35 Psalm 99 2 Corinthians 3:12 - 4:2 Luke 9: 28-36 (37-43)
Ash Wednesday		
Joel 2: 1-2, 12-17 Psalm 51: 1-17 2 Corinthians 5:20b - 6:10 Matthew 6: 1-6	*Same*	*Same*
1st Sunday in Lent		
Genesis 2:15-17, 3:1-7 Psalm 32 Romans 5: 12-19 Matthew 4: 1-11	Genesis 9: 8-17 Psalm 25: 1-10 1 Peter 3: 18-22 Mark 1: 9-15	Deuteronomy 26:1-11 Psalm 91: 1-2, 9-16 Romans 10: 8b-13 Luke 4: 1-13
2nd Sunday in Lent		
Genesis 12: 1-4a Psalm 121 Romans 4: 1-5, 13-17 John 3: 1-17	Genesis 17: 1-7, 15-16 Psalm 22: 23-31 Romans 4: 13-25 Mark 8: 31-38	Genesis 15: 1-12, 17-18 Psalm 27 Philippians 3:17 - 4:1 Luke 13: 31-35
3rd Sunday in Lent		
Exodus 17: 1-7 Psalm 95 Romans 5: 1-11 John 4: 5-42	Exodus 20: 1-17 Psalm 19 1 Corinthians 1: 18-25 John 2: 13-22	Isaiah 55: 1-9 Psalm 63: 1-8 1 Corinthians 10: 1-13 Luke 13: 1-9
4th Sunday in Lent		
1 Samuel 16: 1-13 Psalm 23 Ephesians 5: 8-14 John 9: 1-41	Numbers 21: 4-9 Psalm 107: 1-3, 17-22 Ephesians 2: 1-10 John 3: 14-21	Joshua 5: 9-12 Psalm 32 2 Corinthians 5: 16-21 Luke 15: 1-3, 11b-32

Year A	*Year B*	*Year C*
5th Sunday in Lent		
Ezekiel 37: 1-14 Psalm 130 Romans 8: 6-11 John 11: 1-45	Jeremiah 31: 31-34 Psalm 51: 1-12 Hebrews 5: 5-10 John 12: 20-33	Isaiah 43: 16-21 Psalm 126 Philippians 3: 4b-14 John 12: 1-8
Joseph (3/19)		
2 Samuel 7: 4, 8-16 Psalm 89: 1-29 Romans 4: 13-18 Luke 2: 41-52	*Same*	*Same*
Annunciation (3/25)		
Isaiah 7: 10-14 Psalm 40: 1-11 Hebrews 10: 5-10 Luke 1: 26-38	*Same*	*Same*
Sunday of the Passion		
Matthew 21: 1-11 (Palms) Psalm 118: 1-2, 19-29 Isaiah 50: 4-9a Psalm 31: 9-16 Philippians 2: 5-11 Matthew 26:14 - 27:66	Mark 11: 1-11 (Palms) Psalm 118: 1-2, 19-29 Isaiah 50: 4-9a Psalm 31: 9-16 Philippians 2: 5-11 Mark 14:1 - 15:47	Luke 19: 28-40 (Palms) Psalm 118: 1-2, 19-29 Isaiah 50: 4-9a Psalm 31: 9-16 Philippians 2: 5-11 Luke 22:14 - 23:56
Holy Monday		
Isaiah 42: 1-9 Psalm 36: 5-11 Hebrews 9: 11-15 John 12: 1-11	*Same*	*Same*
Holy Tuesday		
Isaiah 49: 1-7 Psalm 71: 1-14 1 Corinthians 1: 18-31 John 12: 20-36	*Same*	*Same*

Year A	Year B	Year C
Holy Wednesday		
Isaiah 50: 4-9a Psalm 70 Hebrews 12: 1-3 John 13: 21-32	*Same*	*Same*
Maundy Thursday - Chrism		
Isaiah 61: 1-3, 6, 8-9 Psalm 89: 21-22, 25, 27 Revelation 1: 5-8 Luke 4: 16-21	*Same*	*Same*
Maundy Thursday Evening		
Exodus 12: 1-4, (5-10), 11-14 Psalm 116: 1-2, 12-19 1 Corinthians 11: 23-26 John 13: 1-17, 31b-35	*Same*	*Same*
Good Friday		
Isaiah 52:13 - 53:12 Psalm 22 Hebrews 4:14-16; 5:7-9 John 18:1 - 19:42	*Same*	*Same*
Holy Saturday		
Job 14: 1-14 Psalm 130 1 Peter 4: 1-8 Matthew 27: 57-66	*Same*	*Same*
Easter Day: The Great Vigil		
Old Testament readings beginning on page 135 Romans 6: 3-11 Psalm 114 Matthew 28: 1-10	Romans 6:3-11 Psalm 114 Mark 16: 1-8	Romans 6: 3-11 Psalm 114 Luke 24: 1-12
Easter Day: Morning Mass after the Vigil		
Acts 10: 34-43 Psalm 118: 1-2, 14-24 Colossians 3: 1-4 John 20: 1-18	Acts 10: 34-43 Psalm 118: 1-2, 14-24 1 Corinthians 15: 1-11 John 20: 1-18	Acts 10: 34-43 Psalm 118: 1-2, 14-24 1 Corinthians 15: 19-26 John 20: 1-18

Year A	*Year B*	*Year C*
Easter Day: Sunday Evening Mass		
Isaiah 25: 6-9 Psalm 114 1 Corinthians 5: 6b-8 Luke 24: 13-49	*Same*	*Same*
Easter Monday		
Acts 2: 14, 22b-32 Psalm 16: 8-11 1 Corinthians 15: 19-26 Matthew 28: 9-15	*Same*	*Same*
Easter Tuesday		
Acts 2: 36-41 Psalm 33: 18-22 1 Corinthians 15: 19-26 John 20: 11-18	*Same*	*Same*
Easter Wednesday		
Acts 3: 1-10 Psalm 105: 1-8 1 Corinthians 15: 19-26 Luke 24: 13-35	*Same*	*Same*
Easter Thursday		
Acts 3: 11-26 Psalm 8 1 Corinthians 15: 19-26 Luke 24: 36b-48	*Same*	*Same*
Easter Friday		
Acts 4: 1-12 Psalm 116: 1-8 1 Corinthians 15: 19-26 John 21: 1-14	*Same*	*Same*
Easter Saturday		
Acts 4: 13-21 Psalm 118: 14-18 1 Corinthians 15: 19-26 Mark 16: 9-15, 20	*Same*	*Same*

Year A	Year B	Year C
2nd Sunday of Easter		
Acts 2: 14a, 22-32 Psalm 16 1 Peter 1: 3-9 John 20: 19-31	Acts 4: 32-35 Psalm 133 1 John 1:1 - 2:2 John 20: 19-31	Acts 5: 27-32 Psalm 118: 14-29 Revelation 1: 4-8 John 20: 19-31
3rd Sunday of Easter		
Acts 2: 14a, 36-41 Psalm 116: 1-4, 12-19 1 Peter 1: 17-23 Luke 24: 13-35	Acts 3: 12-19 Psalm 4 1 John 3: 1-7 Luke 24: 36b-48	Acts 9: 1-6 (7-20) Psalm 30 Revelation 5: 11-14 John 21: 1-19
4th Sunday of Easter		
Acts 2: 42-47 Psalm 23 1 Peter 2: 19-25 John 10: 1-10	Acts 4: 5-12 Psalm 23 1 John 3: 16-24 John 10: 11-18	Acts 9: 36-43 Psalm 23 Revelation 7: 9-17 John 10: 22-30
5th Sunday of Easter		
Acts 7: 55-60 Psalm 31: 1-5, 15-16 1 Peter 2: 2-10 John 14: 1-14	Acts 8: 26-40 Psalm 22: 25-31 1 John 4: 7-21 John 15: 1-8	Acts 11: 1-18 Psalm 148 Revelation 21: 1-6 John 13: 31-35
6th Sunday of Easter		
Acts 17: 22-31 Psalm 66: 8-20 1 Peter 3: 13-22 John 14: 15-21	Acts 10: 44-48 Psalm 98 1 John 5: 1-6 John 15: 9-17	Acts 16: 9-15 Psalm 67 Revelation 21:10; 21:22 - 22:5 John 14: 23-29
Ascension Day		
Acts 1: 1-11 Psalm 47 Ephesians 1: 15-23 Luke 24: 44-53	*Same*	*Same*
7th Sunday of Easter		
Acts 1: 6-14 Psalm 68: 1-10, 32-35 1 Peter 4:12-14; 5:6-11 John 17: 1-11	Acts 1: 15-17, 21-26 Psalm 1 1 John 5: 9-13 John 17: 6-19	Acts 16: 16-34 Psalm 97 Rev. 22: 12-14, 16-17, 20-21 John 17: 20-26

Year A	*Year B*	*Year C*
St. Mark (4/25)		
Isaiah 52: 7-10 Psalm 2 Ephesians 4: 7-8, 11-16 Mark 1: 1-15	*Same*	*Same*
Sts. Philip and James (5/1)		
Isaiah 30: 18-21 Psalm 119: 33-40 2 Corinthians 4: 1-6 John 14: 6-14	*Same*	*Same*
Visitation of Our Lord (5/31)		
1 Samuel 2: 1-10 Psalm 113 Romans 12: 9-16b Luke 1: 39-57	*Same*	*Same*
St. Barnabas (6/11)		
Isaiah 42: 5-12 Psalm 112 Acts 11:19-30; 13:1-3 Matthew 10: 7-16	*Same*	*Same*
Pentecost Eve		
Genesis 11: 1-9 Psalm 33: 12-22 Acts 2: 1-11 John 7: 37-39a	*Same*	*Same*
The Day of Pentecost		
Numbers 11: 24-30 Psalm 104: 24-34, 35b Acts 2: 1-21 John 20: 19-23	Ezekiel 37: 1-14 Psalm 104: 24-34, 35b Acts 2: 1-21 John 15:26-27; 16:4b-15	Genesis 11: 1-9 Psalm 104: 24-34, 35b Acts 2: 1-21 John 14: 8-17, (25-27)
The Holy Trinity (1st Sun after Pentecost)		
Genesis 1:1 - 2:4a Psalm 8 2 Corinthians 13: 11-13 Matthew 28: 16-20	Isaiah 6: 1-8 Psalm 29 Romans 8: 12-17 John 3: 1-17	Proverbs 8: 1-4, 22-31 Psalm 8 Romans 5: 1-5 John 16: 12-15

Year A	Year B	Year C
Corpus Christi (Thurs [or Sun] after Trinity Sun)		
Deuteronomy 8: 2-3, 14-16 Psalm 147: 12-15, 19-20 1 Corinthians 10: 16-17 John 6: 51-58	Exodus 24: 3-8 Psalm 116: 12-18 Hebrews 9: 11-15 Mark 14: 12-16, 22-26	Genesis 14: 18-20 Psalm 110: 1-4 1 Corinthians 11: 23-26 Luke 9: 11-17
Sacred Heart (3rd Friday after Pentecost)		
Deuteronomy 7: 6-11 Psalm 103: 1-4, 6-8, 10 1 John 4: 7-16 Matthew 11: 25-30	Hosea 11: 1, 3-4, 8-9 Isaiah 12: 2-6 (Psalm) Ephesians 3: 8-12, 14-19 John 19: 31-37	Ezekiel 34: 11-16 Psalm 23 Romans 5: 5-11 Luke 15: 3-7
Proper 4 (May 29 - June 4)*		
Deuteronomy 11:18-21,26-28 Psalm 31: 1-5, 19-24 Romans 1:16-17; 3:22b-31 Matthew 7: 21-29	Deuteronomy 5: 12-15 Psalm 81: 1-10 2 Corinthians 4: 5-12 Mark 2:23 - 3:6	1 Kings 8: 22-23, 41-43 Psalm 96: 1-9 Galatians 1: 1-12 Luke 7: 1-10
Visitation of Our Lord (5/31)		
1 Samuel 2: 1-10 Psalm 113 Romans 12: 9-16b Luke 1: 39-57	*Same*	*Same*
Proper 5 (June 5 - June 11)*		
Hosea 5:15 - 6:6 Psalm 50: 7-15 Romans 4: 13-25 Matthew 9: 9-13, 18-26	Genesis 3: 8-15 Psalm 130 2 Corinthians 4:13 - 5:1 Mark 3: 20-35	1 Kings 17: 17-24 Psalm 30 Galatians 1: 11-24 Luke 7: 11-17
St. Barnabas (6/11)		
Isaiah 42: 5-12 Psalm 112 Acts 11:19-30; 13:1-3 Matthew 10: 7-16	*Same*	*Same*
Proper 6 (June 12 - June 18)*		
Exodus 19: 2-8a Psalm 100 Romans 5: 1-8 Matthew 9:35 - 10:23	Ezekiel 17: 22-24 Psalm 92: 1-4, 12-015 2 Corinthians 5: 6-17 Mark 4: 26-34	2 Samuel 11:26 - 12:10,13-15 Psalm 32 Galatians 2: 15-21 Luke 7:36 - 8:3

Year A	*Year B*	*Year C*
Proper 7 (June 19 - June 25)*		
Jeremiah 20: 7-13 Psalm 69: 7-18 Romans 6: 1b-11 Matthew 10: 24-39	Job 38: 1-11 Psalm 107: 1-3, 23-32 2 Corinthians 6: 1-13 Mark 4: 35-41	Isaiah 65: 1-9 Psalm 22: 19-28 Galatians 3: 23-29 Luke 8: 26-39
Nativity of St. John the Baptist (6/24)		
Isaiah 40: 1-11 Psalm 85 Acts 13: 14b-26 Luke 1: 57-80	*Same*	*Same*
Proper 8 (June 26 - July 2)*		
Jeremiah 28: 5-9 Psalm 89: 1-4, 15-18 Romans 6: 12-23 Matthew 10: 40-42	Wisdom 1:13-15; 2:23-24 Psalm 30 2 Corinthians 8: 7-15 Mark 5: 21-43	1 Kings 19: 15-16, 19-21 Psalm 16 Galatians 5: 1, 13-25 Luke 9: 51-62
St. Peter and St. Paul (6/29)		
Ezekiel 34: 11-16 Psalm 87 2 Timothy 4: 1-8 John 21: 15-19	*Same*	*Same*
Proper 9 (July 3 - July 9)		
Zechariah 9: 9-12 Psalm 145: 8-14 Romans 7: 15-25a Matthew 11: 16-19, 25-30	Ezekiel 2: 1-5 Psalm 123 2 Corinthians 12: 2-10 Mark 6: 1-13	Isaiah 66: 10-14 Psalm 66: 1-9 Galatians 6: (1-6) 7-16 Luke 10: 1-11, 16-20
Proper 10 (July 10 - July 16)		
Isaiah 55: 10-13 Psalm 65: 1-13 Romans 8: 1-11 Matthew 13: 1-9, 18-23	Amos 7: 7-15 Psalm 85: 8-13 Ephesians 1: 3-14 Mark 6: 14-29	Deuteronomy 30: 9-14 Psalm 25: 1-10 Colossians 1: 1-14 Luke 10: 25-37
Proper 11 (July 17 - July 23)		
Wisdom 12: 13, 16-19 Psalm 86: 11-17 Romans 8: 12-25 Matthew 13: 24-30, 36-43	Jeremiah 23: 1-6 Psalm 23 Ephesians 2: 11-22 Mark 6: 30-34, 53-56	Genesis 18: 1-10a Psalm 15 Colossians 1: 15-28 Luke 10: 38-42

Year A	Year B	Year C
St. Mary Magdalene (7/22)		
Judith 9: 1, 11-14 Psalm 42: 1-7 2 Corinthians 5: 14-18 John 20: 11-18	*Same*	*Same*
Proper 12 (July 24 - July 30)		
1 Kings 3: 5-12 Psalm 119: 129-136 Romans 8: 26-39 Matthew 13: 31-33, 44-52	2 Kings 4: 42-44 Psalm 145: 10-18 Ephesians 3: 14-21 John 6: 1-21	Genesis 18: 20-32 Psalm 138 Colossians 2: 6-15 (16-19) Luke 11: 1-13
St. James the Elder (7/25)		
Jeremiah 45: 1-5 Psalm 7: 1-10 Acts 11:27 - 12:3 Matthew 20: 20-28	*Same*	*Same*
Proper 13 (July 31 - August 6)		
Isaiah 55: 1-5 Psalm 145: 8-9, 14-21 Romans 9: 1-5 Matthew 14: 13-21	Exodus 16: 2-4, 9-15 Psalm 78: 23-29 Ephesians 4: 1-16 John 6: 24-35	Ecclesiastes 1:2,12-14; 2:18-23 Psalm 49: 1-12 Colossians 3: 1-11 Luke 12: 13-21
Proper 14 (August 7 - August 13)		
1 Kings 19: 9-18 Psalm 85: 8-13 Romans 10: 5-15 Matthew 14: 22-33	1 Kings 19: 4-8 Psalm 34: 1-8 Ephesians 4:25 - 5:2 John 6: 35, 41-51	Genesis 15: 1-6 Psalm 33: 12-22 Hebrews 11: 1-3, 8-16 Luke 12: 32-40
Proper 15 (August 14 - August 20)		
Isaiah 56: 1, 6-8 Psalm 67 Romans 11: 1-2a, 29-32 Matthew 15: (10-20), 21-28	Proverbs 9: 1-6 Psalm 34: 9-14 Ephesians 5: 15-20 John 6: 51-58	Jeremiah 23: 23-29 Psalm 82 Hebrews 11:29 - 12:2 Luke 12: 49-56
Mary, Mother of our Lord (8/15)		
Isaiah 61: 10-11 Psalm 34 Galatians 4: 4-7 Luke 1: 46-55	*Same*	*Same*

Year A	*Year B*	*Year C*
Proper 16 (August 21 - August 27)		
Isaiah 51: 1-6 Psalm 138 Romans 12: 1-8 Matthew 16: 13-20	Joshua 24: 1-2a, 14-18 Psalm 34: 15-22 Ephesians 6: 10-20 John 6: 56-69	Isaiah 58: 9b-14 Psalm 103: 1-8 Hebrews 12: 18-29 Luke 13: 10-17
St. Bartholomew (8/24)		
Deuteronomy 18: 15-18 Psalm 91 1 Corinthians 4: 9-15 Luke 22: 24-30	*Same*	*Same*
Proper 17 (August 28 - September 3)		
Jeremiah 15: 15-21 Psalm 26: 1-8 Romans 12: 9-21 Matthew 16: 21-28	Deuteronomy 4: 1-2, 6-9 Psalm 15 James 1: 17-27 Mark 7: 1-8, 14-15, 21-23	Sirach 10: 12-18 Psalm 112 Hebrews 13: 1-8, 15-16 Luke 14: 1, 7-14
Proper 18 (September 4 - September 10)		
Ezekiel 33: 7-11 Psalm 119: 33-40 Romans 13: 8-14 Matthew 18: 15-20	Isaiah 35: 4-7a Psalm 146 James 2: 1-17 Mark 7: 24-37	Deuteronomy 30: 15-20 Psalm 1 Philemon 1-21 Luke 14: 25-33
Proper 19 (September 11 - September 17)		
Genesis 50: 15-21 Psalm 103: 1-13 Romans 14: 1-12 Matthew 18: 21-35	Isaiah 50: 4-9a Psalm 116: 1-9 James 3: 1-12 Mark 8: 27-38	Exodus 32: 7-14 Psalm 51: 1-10 1 Timothy 1: 12-17 Luke 15: 1-10
Holy Cross Day (9/14)		
Numbers 21: 4b-9 Psalm 98: 1-5 1 Corinthians 1: 18-24 John 3: 13-17	*Same*	*Same*
Proper 20 (September 18 - September 24)		
Jonah 3:10 - 4:11 Psalm 145: 1-8 Philippians 1: 21-30 Matthew 20: 1-16	Wisdom 1:16 - 2:1; 2:12-22 Psalm 54 James 3:13 - 4:3; 4:7-8a Mark 9: 30-37	Amos 8: 4-7 Psalm 113 1 Timothy 2: 1-7 Luke 16: 1-13

Year A	*Year B*	*Year C*
St. Matthew (9/21)		
Proverbs 3: 1-6 Psalm 119: 33-40 2 Timothy 3: 14-17 Matthew 9: 9-13	*Same*	*Same*
Proper 21 (September 25 - October 1)		
Ezekiel 18: 1-4, 25-32 Psalm 25: 1-9 Philippians 2: 1-13 Matthew 21: 23-32	Numbrs 11: 4-6, 10-16, 24-29 Psalm 19: 7-14 James 5: 13-20 Mark 9: 38-50	Amos 6: 1a, 4-7 Psalm 146 1 Timothy 6: 6-19 Luke 16: 19-31
St. Michael and All Angels (9/29)		
Genesis 28: 10-17 Psalm 103 Revelation 12: 7-12 John 1: 47-51	*Same*	*Same*
Proper 22 (October 2 - October 8)		
Isaiah 5: 1-7 Psalm 80: 7-15 Philippians 3: 4b-14 Matthew 21: 33-46	Genesis 2: 18-24 Psalm 8 Hebrews 1:1-4; 2:5-12 Mark 10: 2-16	Habakkuk 1:1-4; 2:1-4 Psalm 37: 1-9 2 Timothy 1: 1-14 Luke 17: 5-10
Proper 23 (October 9 - October 15)		
Isaiah 25: 1-9 Psalm 23 Philippians 4: 1-9 Matthew 22: 1-14	Amos 5: 6-7, 10-15 Psalm 90: 12-17 Hebrews 4: 12-16 Mark 10: 17-31	2 Kings 5: 1-3, 7-15c Psalm 111 2 Timothy 2: 8-15 Luke 17: 11-19
Proper 24 (October 16 - October 22)		
Isaiah 45: 1-7 Psalm 96: 1-9 (10-13) 1 Thessalonians 1: 1-10 Matthew 22: 15-22	Isaiah 53: 4-12 Psalm 91: 9-16 Hebrews 5: 1-10 Mark 10: 35-45	Genesis 32: 22-31 Psalm 121 2 Timothy 3:14 - 4:5 Luke 18: 1-8
St. Luke (10/18)		
Ecc'asticus 38: 1-4,6-10,12-14 Psalm 147 2 Timothy 4: 5-13 Luke 4: 14-21	*Same*	*Same*

Year A	*Year B*	*Year C*
Proper 25 (October 23 - October 29)		
Leviticus 19: 1-2, 15-18 Psalm 1 1 Thessalonians 2: 1-8 Matthew 22: 34-46	Jeremiah 31: 7-9 Psalm 126 Hebrews 7: 23-28 Mark 10: 46-52	Sirach 35: 12-17 Psalm 84: 1-7 2 Timothy 4: 6-8, 16-18 Luke 18: 9-14
St. Simon and St. Jude (10/28)		
Deuteronomy 32: 1-4 Psalm 119: 89-96 Ephesians 2: 13-22 John 15: 17-27	*Same*	*Same*
Reformation Day (10/31 or Sunday Before)		
Jeremiah 31: 31-34 Psalm 46 Romans 3: 19-28 John 8: 31-36	*Same*	*Same*
Proper 26 (October 30 - November 5)		
Micah 3: 5-12 Psalm 43 1 Thessalonians 2: 9-13 Matthew 23: 1-12	Deuteronomy 6: 1-9 Psalm 119: 1-8 Hebrews 9: 11-14 Mark 12: 28-34	Isaiah 1: 10-18 Psalm 32: 1-7 2 Thessalonians 1: 1-4, 11-12 Luke 19: 1-10
All Saints' Day (11/1 or Sunday after)		
Revelation 7: 9-17 Psalm 34: 1-10, 22 1 John 3: 1-3 Matthew 5: 1-12	Wisdom 3: 1-9 Psalm 24 Revelation 21: 1-6a John 11: 32-44	Daniel 7: 1-3, 15-18 Psalm 149 Ephesians 1: 11-23 Luke 6: 20-31
Proper 27 (November 6 - November 12)		
Wisdom 6:42-16 Wisdom 6:17-20 or Psalm 70 1 Thessalonians 4: 13-18 Matthew 25: 1-13	1 Kings 17: 8-16 Psalm 146 Hebrews 9: 24-38 Mark 12: 38-44	Job 19: 23-27a Psalm 17: 1-9 2 Thessalonians 2: 1-5, 13-17 Luke 20: 27-38
Proper 28 (November 13 - November 19)		
Zephaniah 1: 7, 12-18 Psalm 90: 1-12 1 Thessalonians 5: 1-11 Matthew 25: 14-30	Daniel 12: 1-3 Psalm 16 Hebrews 10: 11-25 Mark 13: 1-8	Malachi 4: 1-2a Psalm 98 2 Thessalonians 3: 6-13 Luke 21: 5-19

	Year A	*Year B*	*Year C*
Christ the King	Ezekiel 34: 11-16, 20-24 Psalm 95: 1-7a Ephesians 1: 15-23 Matthew 25: 31-46	Daniel 7: 9-10, 13-14 Psalm 93 Revelation 1: 4b-8 John 18: 33-37	Jeremiah 23: 1-6 Psalm 46 Colossians 1: 11-20 Luke 23: 33-43
Thanksgiving Day	Deuteronomy 8: 7-18 Psalm 65 2 Corinthians 9: 6-15 Luke 17: 11-19	Joel 2: 21-27 Psalm 126 1 Timothy 2: 1-7 Matthew 6: 25-33	Deuteronomy 26: 1-11 Psalm 100 Philippians 4: 4-9 John 6: 25-35
St. Andrew (11/30)	Deuteronomy 30: 11-14 Psalm 19 Romans 10: 8b-18 Matthew 4: 18-22	*Same*	*Same*

*On the last Sunday after Epiphany, regardless of its number, the propers for the Transfiguration of Our Lord are used.

*On the first Sunday after Pentecost, regardless of the secular date on which it occurs, the propers for The Holy Trinity (Trinity Sunday) are used. The propers for the feast of Corpus Christi may be used on the second Sunday after Pentecost, particularly if a separate observation is not held on the previous Thursday.

Holy Baptism

plus
Confirmation, Reaffirmation, and Reception

Born again, we commit to the Church

Baptism is the primary sacrament. Through it we become Christians, being born again in water and the Spirit. The bond which God establishes in Baptism is indissoluble. This means two things: (a) any Baptism in the Name of the Triune God is valid, and (b) the rite should not, and in theological reality cannot, be repeated. Simply put, our Baptism is valid for life (and death) and transfers with us from one church to another.

Baptism is a blessing by God conducted for and through the Universal Church. It involves membership in the Church at all levels -- the Universal Church, the denomination, the diocese, and the parish. All persons baptized through the Ecumenical Catholic Church become members of the ECC and the diocese and parish in which the baptism occurs.

Confirmation is the sacrament by which we as individuals ratify our baptismal vows and receive the oil of Chrism from the bishop. It is akin to ordination -- rather than invalidating the full and sufficient grace of Baptism, confirmation brings an added grace for a ministry in one of the Church's four main orders of ministry -- layperson, deacon, priest, and bishop. Confirmation is normally a one-time event in one's life but, unlike Baptism, there is no absolute proscription against multiple confirmations. In confirmation a member of the Universal Church commits to membership in the ECC, the diocese, and the parish.

Reaffirmation is the rite through which confirmed persons from other denominations join the Ecumenical Catholic Church. It is also used when inactive or lapsed members desire to rejoin the church as active members.

Reception is the rite through which an active member of one parish transfers membership to a new parish.

Baptism may be administered to anyone by anyone. The norm is for infants to be baptized by the parish priest. The event is a festival of the Universal Church and will be the most important event in the baptized person's life, bar none. Due festivity is appropriate. Except in emergency situations, baptisms should be part of the Sunday morning worship liturgy.

The Easter Vigil is the traditional day for Baptism. The festivals of the Baptism of Our Lord, the Day of Pentecost, and All Saints' Day are also very appropriate. All persons baptized become members of the parish. Persons over 18 become voting members. Prebaptismal instruction consistent with the person's age is appropriate for all persons baptized.

Persons confirmed and reaffirmed should be instructed in the catechesis of the Ecumenical Catholic Church. Teenagers are expected to attend catechetical classes leading toward confirmation. Persons baptized as adults are expected to be confirmed at the next episcopal visitation and may attend catechetical classes prior to baptism and/or prior to confirmation. Persons from denominations that do not practice confirmation may be received as adult members by reaffirmation of faith and then confirmed at the bishop's visit. Normally catechetical instruction would precede reception by reaffirmation. A person may be baptized and confirmed at the same time if the bishop is present.

The liturgy following is designed to be inserted into the appropriate Eucharistic celebration between the sermon and the offering. At the Vigil of Easter, it takes the place of the "Renewal of Baptismal Vows" on page 148 and precedes the Gloria in Excelsis.

Holy Baptism

Plus Confirmation, Reaffirmation, and Reception

The following liturgy includes rites for the sacraments of Baptism and confirmation, as well as receiving members through reaffirmation of faith and letters of transfer. Sections for the various rites should be used as appropriate.

The bishop is the officiant at confirmation.

This liturgy is designed to be inserted into the Eucharistic celebration after the sermon and before the offering. Because the Apostles' Creed is the creed which was derived from the ancient baptismal formulas, the Nicene Creed is not necessary on Sundays when this liturgy is used. The Pascal Candle placed near the font and lit before the Mass begins.

In emergency situations, the liturgy of Baptism may be used independently. If a priest is not available for the baptism, a deacon or layperson may officiate.

Presentation

The persons to be baptized, confirmed, reaffirmed, or received are presented individually by name to the celebrant. For Baptism, the name used at presentation is the Christian name, that is the full first and middle names without the surname, for example, William Claude, *not* William Claude Jones, William Jones, Bill, or Mr. Jones. This is also the name which will be used by the celebrant at the sacramental rites themselves. It becomes our baptismal name, which we will use for the rest of our lives when we make binding sacramental commitments. This name is signified by N.N. in the liturgical texts. Informal names (signified by N.) may be used during the prayers or examinations.

It is appropriate for all persons presented to have sponsors. For children being baptized, these sponsors are the godparents. If feasible, one's godparents might continue to be one's sponsors for confirmation or other future sacramental rites. It is essential that sponsors be active members of a Christian Church. While relatives can serve as godparents, the point is that these persons represent the wider Church Family, so religious dedication is a more important criterion while selecting sponsors than is family politics. The idea of absentee sponsors is not logical. The sponsors (and hence godparents) are, by definition, the persons who, together with the parents, present the children for Baptism.

SIT. The candidates and sponsors stand in the chancel or baptistry with the celebrant.

FOR BAPTISM

Celebrant — *Please present the candidate(s) for Holy Baptism.*
Sponsors/ Parents — I present N.N. to receive the Sacrament of Baptism.

For adults and children old enough to answer:

Celebrant — *Do you desire to be baptized?*
Candidate — I do.

After all baptismal candidates have been presented, if there are infants or children being baptized, the celebrant asks their sponsors and parents as a group the following two questions:

Celebrant — *Will you be responsible for seeing that the* children *you present* are *brought up in the Christian faith and life?*

Sponsors/ Parents — I will, with God's help.

Celebrant — *Will you by your prayers and witness help* these children *to grow into the full stature of Christ?*

Sponsors/ Parents — I will, with God's help.

FOR CONFIRMATION

At the bishop's discretion, the confirmation candidates may be presented individually by personal sponsors, or jointly by the parish pastor and or catechist. If presented jointly, the presenter reads all the names together. Unlike at Baptism, when presented for confirmation, reaffirmation, or reception, full names should be used – that is, the complete baptismal name together with the surname. This is symbolized by N.N.N. However, the sacrament itself is conferred with only the baptismal name.

Bishop — *Please present the candidate(s) for confirmation.*
Sponsors — I present N.N.N. to receive the sacrament of confirmation.

Bishop — *N., were you baptized with water in the Name of the Father and of the Son and of the Holy Spirit?*
Candidates — Yes, I was.

Bishop *Do you desire to be confirmed into the Catholic Faith?*

Candidate I do.

FOR REAFFIRMATION

Celebrant *Please present the candidate(s) for reaffirmation of faith.*

Sponsors I present N.N.N. to reaffirm his/her baptismal faith and to join/rejoin the active membership of X. Ecumenical Catholic Church.

Celebrant *N., were you baptized with water in the Name of the Father and of the Son and of the Holy Spirit?*

Candidate Yes, I was.

Celebrant *Do you desire to become (reactivate your status as) a member of the Ecumenical Catholic Church?*

Candidate I do.

FOR RECEPTION

Celebrant *Please present the candidate(s) for reception into parish membership.*

Sponsors I present N.N.N. to be received into active membership of X. Ecumenical Catholic Church by letter of transfer from Y. Ecumenical Catholic Church.

Celebrant *Do you desire to become a member of X. Ecumenical Catholic Church?*

Candidate I do.

Examination

The sponsors of baptismal candidates remain with their candidates. The sponsors of persons being confirmed, reaffirmed, or received may take their seats. The following questions are asked of all candidates and the baptismal sponsors. The sponsors of small children and infants speak on their behalf. If there are *only* candidates for reception by letter of transfer from another Ecumenical Catholic Church, this section may be omitted.

Celebrant *Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?*

Candidates I renounce them.

Celebrant *Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?*

Candidates **I renounce them.**

Celebrant *Do you renounce all sinful desires that draw you from the Love of God?*

Candidates **I renounce them.**

Celebrant *Do you turn to Jesus Christ and accept Him as your Savior?*

Candidates **I do.**

Celebrant *Do you put your whole trust in His Grace and Love?*

Candidates **I do.**

Celebrant *Do you promise to follow and obey Him as your Lord?*

Candidates **I do.**

STAND. The celebrant asks the congregation, as representatives of the People of God and the Universal Church to provide their support

Celebrant *Will you who witness these vows do all in your power to support* these persons *in* their *life in Christ?*

People **We will.**

Celebrant *Let us join with* those *who* are *committing* themselves *to Christ and renew our own baptismal covenant.*

The Baptismal Covenant

Celebrant *Do you believe in God the Father?*

People **I believe in God, the Father Almighty,**
Creator of heaven and earth.

Celebrant *Do you believe in Jesus Christ, the Son of God?*

People **I believe in Jesus Christ, His only Son, our Lord.**
He was conceived by the Power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the Third Day He rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
he will come again to judge the living and the dead.

Celebrant *Do you believe in God the Holy Spirit?*

People **I believe in the Holy Spirit,**
the Holy Catholic Church,
the Communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and the Life ✠ Everlasting.

Celebrant *Will you continue in the apostles' teaching and fellowship, in the Breaking of Bread, and in The Prayers?*

People **I will, with God's help.**

Celebrant *Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?*

People **I will, with God's help.**

Celebrant *Will you proclaim by word and example the Good News of God in Christ?*

People **I will, with God's help.**

Celebrant *Will you seek and serve Christ in all persons, loving your neighbor as yourself?*

People **I will, with God's help.**

Celebrant *Will you strive for justice and peace among all people, and respect the dignity of every human being?*

People **I will, with God's help.**

Prayers

Celebrant *Let us now pray for those who are to be baptized/confirmed/reaffirmed/received, making and renewing their commitment to Jesus Christ.*

Assistant *Deliver* them, *O Lord, from the way of sin and death.*

People **Lord, hear our prayer.**

Assistant *Open* their hearts *to Your Grace and Truth.*

People **Lord, hear our prayer.**

Assistant *Fill* them *with Your Holy and Life-giving Spirit.*

People **Lord, hear our prayer.**

Assistant *Keep* them *in the faith and communion of Your Holy Church.*

People **Lord, hear our prayer.**

Assistant *Teach* them *to love others in the Power of the Spirit.*

People **Lord, hear our prayer.**

Assistant *Send* them *into the world in witness to Your Love.*

People **Lord, hear our prayer.**

Assistant *Bring them to the fullness of Your peace and glory.*

People **Lord, hear our prayer.**

Celebrant *Grant, O Lord, that all who are baptized into the death of Jesus Christ Your Son may live in the Power of His Resurrection and look for Him to come again in glory; Who lives and reigns now and for ever. Amen.*

The Baptism

The people remain standing. The celebrant blesses the water and then baptizes the baptismal candidates. The other candidates, if any, may stand around the font, together with the baptismal candidates, parents, sponsors, and ministers. If there is not a baptism scheduled, this entire section is eliminated.

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us give thanks to the Lord our God.*

People **It is right to give Him thanks and praise.**

Celebrant *We thank You, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it You led the children of Israel out of their bondage in Egypt into the land of promise. In it Your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through His death and Resurrection, from the bondage of sin into everlasting Life.*

We thank You, Father, for the water of Baptism. In it we are buried with Christ in His death. By it we share in His Resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to Your Son, we bring into His Fellowship those who come to Him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The celebrant takes the lighted Pascal Candle and dips it in the water, making the Sign of the Cross with the candle in the water.

Now sanctify this water, we pray You, by the Power of Your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen Life of Jesus Christ our Savior.

To Him, to You, and to the Holy Spirit, be all honor and glory, now and forever.

People **Amen.**

Each candidate is then presented individually to the celebrant, or to an assisting priest or deacon, who then immerses or pours water upon the candidate, saying:

Baptizer *N.N., I baptize you*
in the Name of the Father
and of the Son
and of the Holy Spirit.

People **Amen.**

Then the baptizing minister places a hand on the newly baptized's head, marking on the forehead the Sign of the Cross using chrism and saying to each one:

Baptizer *N.N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own forever.*

Baptized **Amen.**

The newly baptized are then clothed with a white garment. For infants, it may be a special baptismal garment which is placed on the baby after baptism. For older children and adults, it should be an alb as worn by other liturgical ministers, placed over the clothes worn at the time of baptism, and kept on for the remainder of the service.

Sponsor or other minister *N., you have become a new creation and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting Life of heaven.*

Baptized **Amen.**

After all the candidates have been baptized, the celebrant takes the Pascal Candle and lights individual candles for presentation to those who have been baptized, saying to each one:

Celebrant *Receive the Light of Christ.*

Baptized **Amen.**

ALL STAND. The people as representatives of the Universal Church welcome the newly baptized.

Celebrant *Let us welcome the newly baptized.*

People

We receive you into the household of God.
Confess the faith of Christ crucified,
proclaim His Resurrection,
and share with us in His eternal priesthood.

The newly baptized should walk through the parish together with their sponsors and greet the people. They then take their seats unless being confirmed as well. If there are no confirmations, the liturgy continues with the offering.

BIT. If there are confirmations or if the bishop is otherwise present, the cathedra is set before the altar and the candidates stand before the seated bishop. If there are not confirmations, the questions and answers are conducted by the parish pastor (not an assistant), who stands facing the candidates. If there are only receptions by letter of transfer from another Ecumenical Catholic parish, the theological questions may be eliminated at the pastor's discretion. If a newly baptized person is also to be confirmed, that person participates here as well.

Bishop/ Pastor — *Do you accept the Nicene Creed as the definitive statement of Christianity?*

Candidates — Yes, I do.

B/P — *Do you believe that Baptism with water in God's Name is the primary sacrament and the rite by which God accepts us as His reborn children and sends us His Holy Spirit?*

Candidates — Yes, I so believe.

B/P — *Do you believe that Baptism is properly administered to any person without regard to age, race, color, mental capacity, gender, sexual orientation or preferences, nationality, socioeconomic status, and other nonspiritual matters, and therefore that these matters have no bearing whatsoever on citizenship, rights, and duties in God's Kingdom?*

Candidates — Yes, I so believe.

B/P — *Do you believe the Holy Eucharist is the sacrament through which the baptized are fed with the real and substantial Body and Blood of Christ?*

Candidates — Yes, I so believe.

B/P — *Do you believe that the Bible contains the story of God's saving love in Jesus Christ?*

Candidates — Yes, I so believe.

B/P — *Do you believe that Scripture, Tradition, and our rational experiences are all means through which God brings us to the understanding of Truth?*

Candidates — Yes, I so believe.

B/P — *Are you willing to live in true community with your brothers and sisters in the Kingdom of God, sharing with them your joys and pains, in true vulnerability and love, even as God so shared with us in Jesus Christ?*

Candidates — Yes, I am willing.

Bishop/ Pastor *Do you promise to obey the canons of the Ecumenical Catholic Church and give of your time, talents, and possessions to your parish and the ministry of God's Kingdom?*

Candidates **Yes, I so promise.**

STAND. The bishop or pastor then asks the people for their support. The people remain standing through the acts of confirmation, reaffirmation, and reception, unless exceptionally large numbers would make this burdensome.

B/P *Will you who witness these vows do all in your power to support these persons in their life in Christ?*

People **We will!**

The sacrament of confirmation is conducted first, followed by reaffirmations and then receptions. If there are no candidates for a particular rite, that section following is skipped.

FOR CONFIRMATION

Bishop *My dear friends;*
in Baptism God our Father gave the New Birth of Eternal Life
to His chosen children.
Let us pray to our Father
that He will pour out the Holy Spirit
to strengthen his children with His gifts
and anoint them to be more like Christ the Son of God.

Extending his hands over the candidates, the bishop continues:

All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
You freed Your children from sin
and gave them new life.
Send Your Holy Spirit upon them
to be their Helper and Guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in Your Presence.
We ask this through Christ our Lord.

People **Amen.**

The candidates kneel before the bishop one by one. The sponsors may lay their hands on the shoulder of the candidate. Making the Sign of the Cross on the candidate's forehead with the chrism, the bishop confirms each candidate individually, saying:

Bishop *Strengthen, O Lord, Your servant N.N. with Your Holy Spirit;*
confirm him *in faith, empower* him *for Your service,*
and sustain him *all the days of* his *life.*

Confirmand Amen.

Bishop *Peace be with you.*

Confirmand And also with you.

The bishop then addresses all of the confirmands together:

Bishop *We welcome you into the confirmed lay ministry of Christ's Church,*
into full membership of the Ecumenical Catholic Church,
and into the fellowship of X. Parish.
God the Father, Son, and Holy Spirit bless, ✠ preserve, and keep you.

All **Amen.**

FOR REAFFIRMATION

Bishop/ Pastor *N.N., may the Lord Who has confirmed you*
and sent His Holy Spirit to you
continue to pour out that same Spirit upon you,
empowering you and sustaining you
all the days of your life.

Reaffirmand Amen.

B/P *Peace be with you.*

Reaffirmand And also with you.

The bishop or pastor then addresses all of those reaffirmed together:

B/P *We welcome you into the membership of the Ecumenical Catholic Church*
and into the fellowship of X. Parish.
God the Father, Son, and Holy Spirit bless, ✠ preserve, and keep you.

All **Amen.**

FOR RECEPTION

Bishop/ Pastor — *N.N., may the Lord continue to bless you with the Holy Spirit as you dedicate yourself to a new parish, empowering you and sustaining you all the days of your life.*

New Member — Amen.

B/P — *Peace be with you.*

New Member — And also with you.

The bishop or pastor then addresses all of those reaffirmed together:

B/P — *We welcome you into the fellowship of X. Parish. God the Father, Son, and Holy Spirit bless, ✠ preserve, and keep you.*

All — **Amen.**

The Eucharistic Liturgy continues with the Offertory.

Funeral Mass

Reborn in Christ at Baptism,

we are reborn in heaven at death.

It is not coincidental that the funeral liturgy directly follows that of Baptism, nor that it is printed on white paper, for every funeral is a celebration of Easter. In a sense, our birth, Baptism, and death represent the only three truly important dates in our lives:

Born on earth
Born in Christ
Born in heaven.

The funeral of a baptized Christian is a celebration of Easter. It is, in a sense, the festival of the saint who has just died. As with the feasts of other saints, the color is white, unless the person was truly a martyr (one who was killed for the sake of Christ or Christian virtues).

A funeral may be celebrated on any day except Ash Wednesday or during Holy Week. A funeral that would normally fall during Holy Week should be postponed until Easter Week, as there is no necessity for the funeral to take place immediately after one's death.

If a funeral is celebrated on a major festival, the Collect and Gospel for that festival should be used in addition to those provided herein. The color is still white, except on Epiphany Day (gold), Easter Week (gold), Pentecost Day (red), and Christ the King (gold).

Alleluia is sung at all funerals, even those during Lent. All funerals are celebrations of Easter.

This liturgy is appropriate for all baptized persons. There is no evidence that anything other than our Baptism really counts at the end, so it is not appropriate to withhold a full celebration from any person who was baptized.

For active members of the Church, the funeral should include the full Eucharistic celebration and should be held at the parish of the person's membership. For persons not directly associated with active parish life, an abbreviated service without the Eucharist may be celebrated, but there is no reason why the Eucharist cannot be celebrated at such a person's funeral.

There is no reason why the Church would be involved in the funeral rites of an unbaptized person.

The casket or urn should be present at the funeral if possible. However, provisions are made for a service in which the deceased's body is not present. The casket is always closed before the arrival of the people for the funeral liturgy. It will be covered with a white funeral pall provided by the church. If the person has honors of citizenship, the nation's flag may be placed over the casket before the liturgy and then covered by the pall.

The rites of secular, social, fraternal, military, or other organizations have no place within the service of the Church.

If desired, a picture of the deceased may be placed near the lectern. The altar, not the casket or photograph, must remain the focal point of attention. Also if desired, introductory comments, "eulogies" so to speak, may be given before the beginning of the liturgy. They should be short and be presented by a small number of preappointed persons.

Funeral Mass

The funeral is a celebration. Joyous music should be sung. Hymns of Easter, All Saints', and Christian Hope are especially appropriate. There is no place for somber or dreary music at the celebration.

Introductions, announcements, and remembrances may be made from the lectern. A singspiration of a few hymns, particularly those favorites of the deceased may be held.

Remembrance of Baptism

The casket, without the pall, is placed at the back of the church. The Pascal Candle is lighted and placed near the head of the casket. The celebrant, assisting ministers, and choir gather near the casket. If the body is not present, the processional hymn may precede the introductory prayers and the liturgy amended as appropriate.

STAND. A hymn may be sung as the ministers gather at the back of the church. The people turn to face the ministers and make the sign of the cross in remembrance of their baptism.

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

Celebrant *Blessed be the God and Father of our Lord Jesus Christ, the Source of all mercy and the God of all consolation. He comforts us in all our sorrows so that we can comfort others in their sorrows with the consolation we ourselves have received from God.*

People **Thanks be to God.**

A white pall is placed over the casket. If the casket is covered with a flag or other symbols, they are either removed at this time, or covered by the pall. We enter into heaven adorned only by the grace of our Baptism.

Celebrant *When we were baptized in Christ Jesus, we were baptized into His death. We were buried therefore with Him by Baptism into death, so that as Christ was raised from the dead by the Glory of the Father, we too might live a new life. For if we have been united with Him in a death like His, we shall certainly be united with Him in a Resurrection like His.*

People **Amen.**

The celebrant takes the holy water and sprinkles the casket while walking around it and chanting or saying the *Vidi Aquam*. The people respond in English.

Celebrant *Vidi aquam egrediéntem de templo,*
a látere dextro, Allelúia.
Et omnes ad quos pervénit aqua ista, salvi facti sunt,
et dicent, "Allelúia, Allelúia."

People **I saw water coming forth from the temple**
on the right side, Alleluia.
And all those to whom this water came were saved
and they shall say, "Alleluia, Alleluia!"

Then the celebrant moves up the center aisle sprinkling one side of the people and returns back down the aisle sprinkling the other side, and then sprinkles the ministers and choir, chanting the *Asperges*:

Celebrant *Aspérges me, Dómine,*
hyssópo et mundábor:
lavábis me et super nivem dealbábor.

People **You will sprinkle me with hyssop, O Lord,**
and I shall be cleansed:
You will wash me and I shall be made whiter than snow.

Still facing the back of the church, the people are invited to recite their baptismal faith together.

Celebrant *Let us confess together the saving faith into which we were baptized:*

People **I believe in God, the Father Almighty,**
Creator of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord.
He was conceived by the Power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the Third Day He rose again.

He ascended into heaven,
and is seated at the right hand of the Father.
he will come again to judge the living and the dead.

I believe in the Holy Spirit,
the Holy Catholic Church,
the Communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and the Life ✠ Everlasting.

Triumphant Procession

The procession then forms, led by the thurifer, crucifer and torchbearers, followed by the choir and then Paschal Candle with the casket and pall bearers next behind it, and finally the eucharistic assistants and celebrant. A great and triumphant hymn shall be sung in a joyful manner. A hymn for Easter or All Saints' Day, or another majestic song is appropriate.

The crucifer remains in place before the altar, with the torches and incense nearby. The choir may take its place. The casket is placed with the head toward the altar if a bishop, priest, or deacon, otherwise with the feet toward the altar. The Paschal Candle is placed near the head. The pall bearers and assistant ministers take their places. The celebrant takes the thurible and censes the casket, altar, and people, all this taking place during the processional hymn.

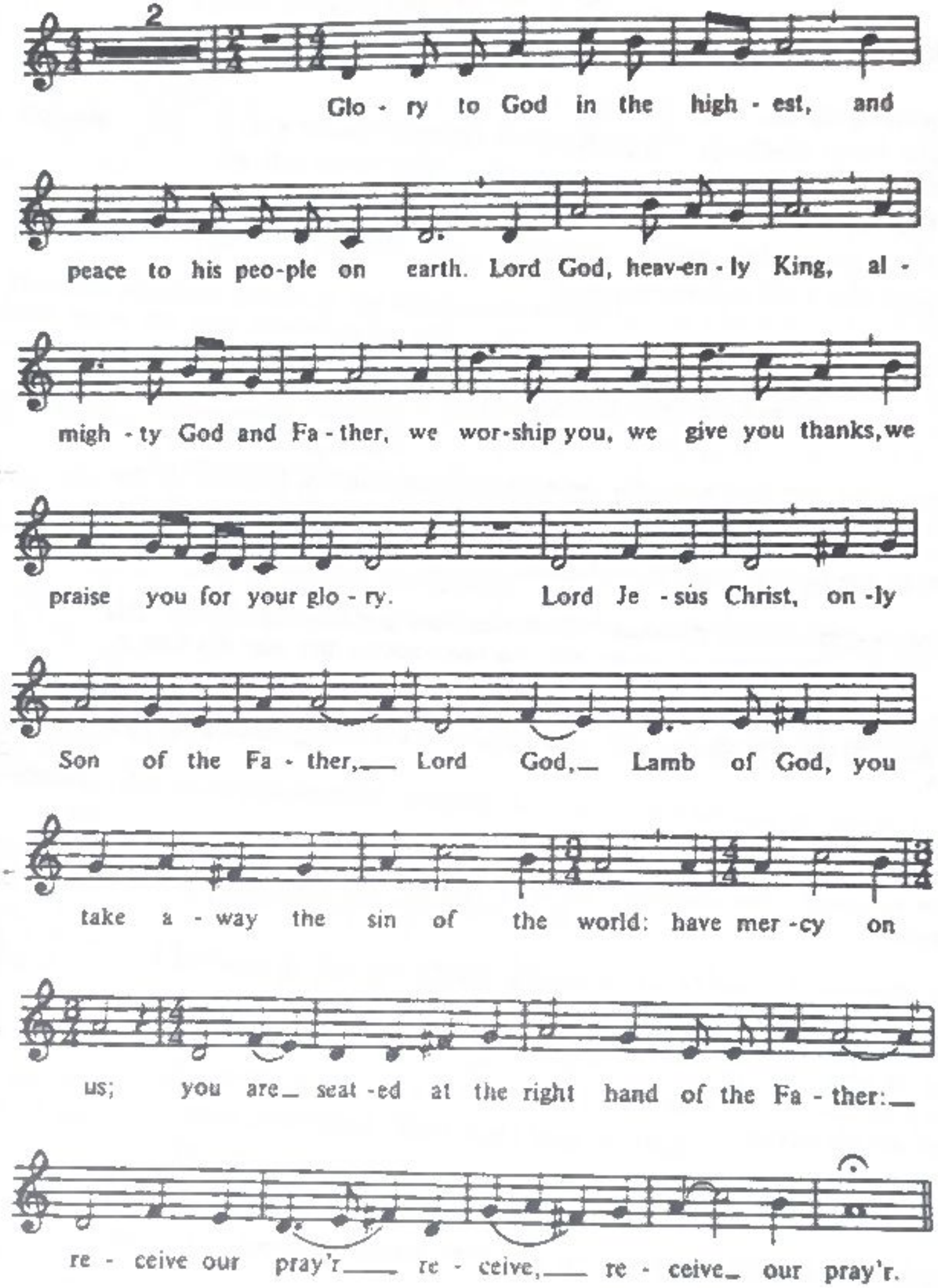
PROCESSIONAL HYMN

The people remain standing. The celebrant, standing between the altar and the casket, addresses the people:

Celebrant *I am Resurrection and I am Life, says the Lord.*
All who have faith in me shall have Life,
even though they die.
And all who have Life,
and have committed themselves to Me in faith,
shall not die forever.

All then join in the Gloria in Excelsis, reflecting the joys of the choirs of heaven.

Gloria in Excelsis

Setting: Richard Proulx, 1977

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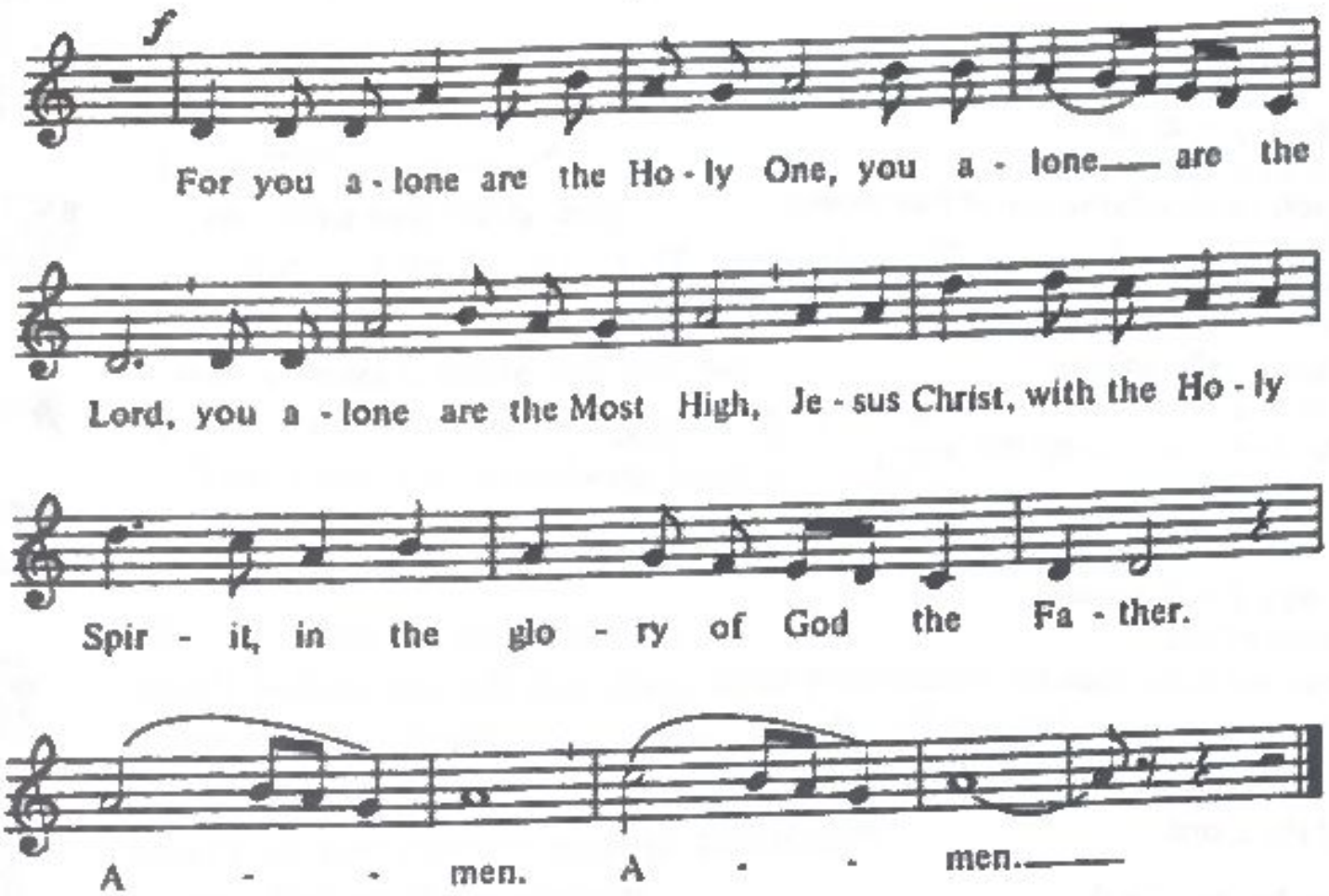
Glo - ry to God in the high - est, and
peace to his peo-ple on earth. Lord God, heav-en - ly King, al -
migh - ty God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on -ly
Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world: have mer -cy on
us; you are seat -ed at the right hand of the Fa - ther:
re - ceive our pray'r re - ceive, re - ceive our pray'r.


f
For you a - lone are the Ho - ly One, you a - lone are the
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spir - it, in the glo - ry of God the Fa - ther.
A - - - men. A - - - men.

THE COLLECT

Celebrant *The Lord be with you.*

People **And also with you.**

Celebrant *Let us pray.*

Lord, may our prayers come before you
as you lead your child N. to eternal joy.
You created him/her in Your own image
and made him/her Your own child.
In Your eternal Love now welcome him/her
to a place in Your Kingdom.
We ask this through our Lord Jesus Christ, Your Son,
Who lives and reigns with You and the Holy Spirit,
One God, forever and ever.

People **Amen.**

The Liturgy of the Word

FIRST LESSON

SIT. The first lesson is from the Old Testament. Either the following, Isaiah 25: 6-9 (NJB), or another appropriate lesson, such as Isaiah 61: 1-3; Lamentations 3: 22-26, 31-33; Wisdom 3: 1-5, 9; or Job 19: 21-27a. A member of the family or a close friend should read the lesson.

Reader *A reading from the Prophet Isaiah.*

On this mountain, for all peoples,
YAHWEH Sabaoth is preparing
a banquet of rich food, a banquet of fine wines,
of succulent food, of well-strained wines.
On this mountain, He has destroyed
the veil which used to veil all peoples,
the pall enveloping all nations;
He has destroyed death for ever.
Lord YAHWEH has wiped away the tears from every cheek;
He has taken His people's shame away everywhere on earth,
for YAHWEH has spoken.

And on that day, it will be said,
"Look, this is our God,
in Him we put our hope that He should save us,
this is YAHWEH, we put our hope in Him.
Let us exult and rejoice since He has saved us."

The word of the Lord.

People **Thanks be to God.**

PSALM

Psalm 23 (below), or another suitable psalm, such as 42:1-7; 46; 90:1-12; 121; 130; or 139:1-11 should be chanted, sung, or read responsively.

The Lord is my Shepherd;*
I shall not be in want.

He makes me lie down in green pastures*
and leads me beside still waters.

He revives my soul*
and guides me along right pathways for His Name's sake.

Though I walk through the valley of the shadow of death,
I shall féar no evil;*
for You are with me;
Your rod and your staff, they cómfort me.

You spread a table before me
in the presence of those who tróuble me;*
You have anointed my head with oil,
and my cup is rúnning over.

Surely Your goodness and mercy
shall follow me all the days óf my life,*
and I will dwell in the house of the LÓRD forever.

Glory to the Father and tó the Son*
and to the Hóly Spirit;

As it was in thé beginning,*
is now, and will be forévер. Amen.

SECOND LESSON

The second lesson is from the New Testament. Either Romans 8: 14-19, 34-35, 37-39 (below), or another appropriate lesson is read. Other suggestions include 1 Corinthians 15: 20-26, 35-38, 42-44, 53-58; 2 Corinthians 4:16 - 5:9; 1 John 3: 1-2; Revelation 7: 9-17; and Revelation 21: 2-7. As with the first lesson, the reader should be a member of the family or a friend.

Reader *A reading from the letter to the Romans.*

All who are guided by the Spirit of God are children of God; for what you received was not the spirit of slavery to bring you back into fear; you received the spirit of adoption, enabling us to cry out, "Abba, Father!" The Spirit Himself joins with our spirit to bear witness that we are children of God. And if we are children, then we are heirs, heirs of God and joint-heirs with Christ, provided that we share His suffering, so as to share His glory.

In my estimation, all that we suffer in the present time is nothing in comparison with the glory which is destined to be disclosed for us, for the whole creation is waiting with eagerness for the children of God to be revealed.

Are we not sure that it is Christ Jesus, Who died -- yes and more, Who was raised from the dead and is at God's right hand -- and Who is adding His plea

for us? Can anything cut us off from the Love of Christ – can hardships or distress, or persecution, or lack of food or clothing, or threats or violence? No; we come through all these things triumphantly victorious, by the power of Him Who loved us. For I am certain of this: neither death nor life, nor angels, nor principalities, nothing already in existence and nothing still to come, nor any power, nor the heights nor the depths, nor any created thing whatever, will be able to come between us and the Love of God, known to us in Christ Jesus our Lord.

The word of the Lord.

People **Thanks be to God.**

HOLY GOSPEL

STAND. The Alleluia is chanted responsively between the cantor and congregation. Then follows the Gospel. A Gospel procession and incense are appropriate. The Gospel listed (John 6:32-58) assures us that all who eat the Living Bread of the Eucharist will live forever. Other possible readings are John 10:11-16, John 11:21-27, and John 14:1-6.

Cantor *Alleluia. Alleluia. Alleluia.*

People **Alleluia. Alleluia. Alleluia.**

I Am the Bread of Life : Anyone who eats this bread will live forever. Alleluia.

People **Alleluia. Alleluia. Alleluia.**

Deacon *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St. John.*

People **Glory to You, O Lord.**

Deacon *Jesus answered them:*

In all truth I tell you,
it was not Moses who gave you the bread from heaven,
it is My Father Who gives you the Bread from heaven,

the True Bread;
for the Bread of God is the Bread which comes down from heaven
and gives Life to the world.

"Sir," they said, "give us that Bread always." Jesus answered them:

I AM the Bread of Life.
No one who comes to Me will ever hunger;
no one who believes in Me will ever thirst.
But, as I have told you,
you can see Me and still you do not believe.
Everyone whom the Father gives Me will come to Me;
I will certainly not reject anyone who comes to Me,
because I have come from heaven,
not to do My own will, but to do the will of Him Who sent Me.
Now the will of Him Who sent Me
is that I should lose nothing of all that He has given to Me,
but that I should raise it up on the last day.
It is My Father's will
that whoever sees the Son and believes in Him
should have Eternal Life,
and that I should raise that person up on the last day.

Meanwhile the Jews were complaining to each other about Him, because He had said, "I Am the Bread that has come down from heaven." They were saying, "Surely this is Jesus son of Joseph, whose father and mother we know. How can He now say, 'I have come down from heaven'?" Jesus said in reply to them, "Stop complaining to each other.

"No one can come to Me
unless drawn by the Father who sent Me,
and I will raise that person up on the last day.
It is written in the prophets: They will all be taught by God;
everyone who has listened to the Father, and learned from Him,
comes to Me.
Not that anybody has seen the Father,
except Him Who has His Being from God:
He has seen the Father.
In all truth I tell you,
everyone who believes has Eternal Life.
I Am the Bread of Life.
Your fathers ate manna in the desert, and they are dead,
but this is the Bread which comes down from heaven,
so that a person may eat it and not die.
I Am the Living Bread which has come down from heaven.
Anyone who eats this Bread will live for ever;
and the Bread that I shall give
is My Flesh for the Life of the world."

Then the Jews started arguing among themselves, "How can this man give us his flesh to eat?" Jesus replied to them:

In all truth I tell you,
if you do not eat the Flesh of the Son of Man and drink His Blood,
you have no Life in you.
Anyone who does eat My Flesh and drink My Blood
has Eternal Life,
and I shall raise that person up on the last day.
For My Flesh is real Food
and My Blood is real Drink.
Whoever eats My Flesh and drinks My Blood lives in Me
and I live in that person.
As the Living Father sent Me and I draw Life from the Father,
so whoever eats Me will also draw Life from Me.
This is the Bread which has come down from heaven;
it is not like the bread our ancestors ate: they are dead,
but anyone who eats this Bread will live for ever.

The Gospel of the Lord.

People **Praise to You, O Christ.**

A hymn is sung before the sermon. This should be a joyous hymn reflecting the message of Life Everlasting.

The Sermon

The sermon must be a message reflecting the Gospel. While it is possible that examples from the deceased's life may be appropriate, particularly at the funeral of an active parish member, the sermon is not a eulogy. The focus must remain on our salvation through Jesus Christ.

The Offering of Prayer

The prayers should be led by an assistant minister, perhaps a family member or close friend who is involved in the active life of the Church.

Assistant *Let us pray.*

Almighty God, You have knit Your chosen people together in one Communion, in the mystical Body of Your Son, Jesus Christ our Lord. Give to Your whole Church in heaven and on earth Your light and Your peace.

People **Hear us, Lord.**

Assistant *Grant that all who have been baptized into Christ's death and Resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with Him to our joyful resurrection.*

People **Hear us, Lord.**

Assistant *Grant to us who are still in our pilgrimage, and who walk as yet by faith, that Your Holy Spirit may lead us in holiness and righteousness all our days.*

People **Hear us, Lord.**

Assistant *Grant to Your faithful people pardon and peace, that we may be cleansed from all our sins and serve you with a quiet mind.*

People **Hear us, Lord.**

Assistant *Grant to all who mourn a sure confidence in Your loving care, that, casting all their sorrow on You, they may know the consolation of Your Love.*

People **Hear us, Lord.**

Assistant *Give courage and faith to those who are bereaved, that they may have strength to meet the days ahead in the comfort of a holy and certain hope, and in the joyful expectation of Eternal Life with those they love.*

People **Hear us, Lord.**

Assistant *Help us, we pray, in the midst of things we cannot understand, to believe and trust in the Communion of Saints, the forgiveness of sins, and the resurrection to Life Everlasting.*

People **Hear us, Lord.**

Assistant *Grant us grace to entrust N. to Your never-failing Love which sustained him/her in this life. Receive him/her into the arms of Your mercy, and remember him/her according to the favor You bear for Your people.*

People **Hear us, Lord.**

Assistant *Our brother/sister was washed in Baptism and anointed with the Holy Spirit. Give him/her fellowship with all Your saints.*

People **Hear us, Lord.**

Assistant *S/he was nourished with Your Body and Blood. Grant him/her a place at the Table of Your Heavenly Kingdom.*

People **Hear us, Lord.**

Assistant *[Our brother/sister was a deacon/priest/bishop on earth. Welcome him/her, Lord, into the Sanctuary of Heaven.*

People **Hear us, Lord.]**

Assistant *We pray for all who have died in the hope of rising again; welcome them, Lord, into the Light of Your Presence.*

People **Hear us, Lord.**

Assistant *We pray for all who have gathered here to worship in faith; Lord, make us one in Your Kingdom.*

People **Hear us, Lord.**

Celebrant *Lord Jesus Christ, we commend to you our brother/sister N., who was reborn by water and the Spirit in Holy Baptism. Grant that his/her death may recall to us Your Victory over death, and be an occasion for us to renew our trust in Your Father's Love. Give us, we pray, the faith to follow where You have led the way, to where You live and reign with the Father and the Holy Spirit, to the ages of ages.*

People **Amen.**

The Eucharist is the normal celebration of the People of God, and hence should be the focus of every Christian funeral. If for any reason there is no Eucharist, the service continues with the Commendation.

The Offering of Money

An offering of money is optional. If one is collected, it should be given to a suitable memorial in honor of the deceased.

The Offering of Ourselves

ALL STAND. The monetary gifts, representing the time and talents of the people, together with the bread and wine, are brought to the altar. A hymn may be sung as we present our gifts and lives as offerings to God.

The Offering of Bread and Wine

Made ready by reflection on God's word, we enter now into the Eucharistic Sacrifice itself, the Supper of the Lord. We celebrate the Memorial which the Lord instituted at His Last Supper. We are God's New People, the redeemed brothers and sisters of Christ, gathered by Him around one Table. We are here to praise God and to receive the Gift of Jesus' Body and Blood so that our faith and life may be transformed. By this supreme act of Love, we are reminded that we were made one with each other and with Him by Baptism. By receiving Christ's Body in the Sacrament, we are nourished as members of Christ's Body, the Church.

Holding the bread, the deacon or celebrant prays:

Deacon or Celebrant *Blessed are You, Lord, God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.*

People **Blessed be God forever.**

Adding water to the wine, and then holding the chalice:

Deacon or Celebrant *By the mystery of this water and wine may we come to share in the Divinity of Christ, Who humbled Himself to share in our humanity.*

Blessed are You, Lord, God of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our Spiritual Drink.

People **Blessed be God forever.**

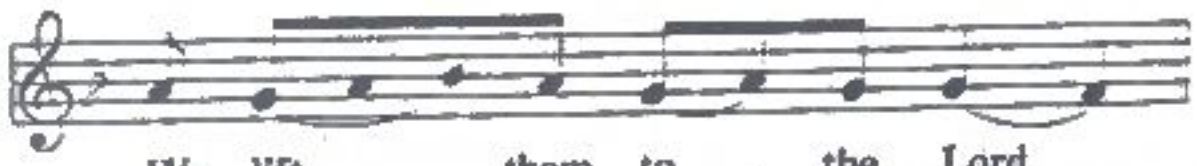
Celebrant *Lord God, we ask You to receive us and be pleased with the sacrifice we offer You with humble and contrite hearts. Wash away our iniquity and cleanse us from our sin.*

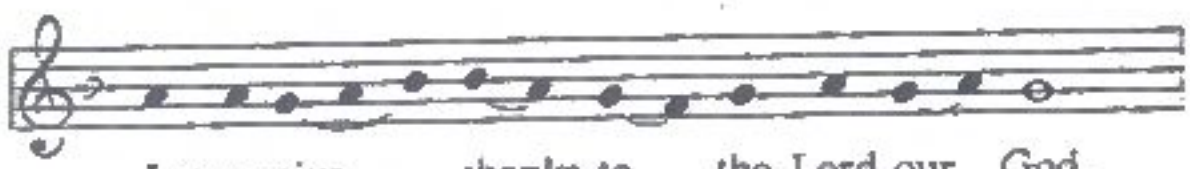
The celebrant and assistants wash their hands.

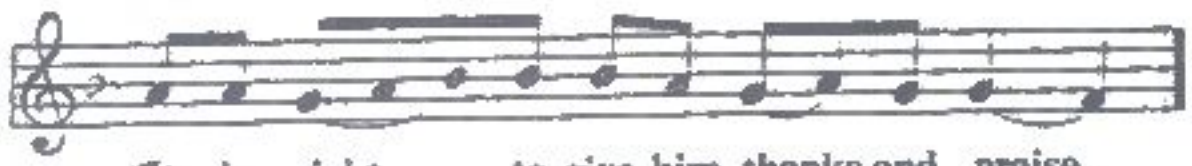
Celebrant *Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.*

People **May the Lord accept the sacrifice at your hands, for the praise and glory of His Name, for our good, and the good of all His Church.**

The Sursum Corda







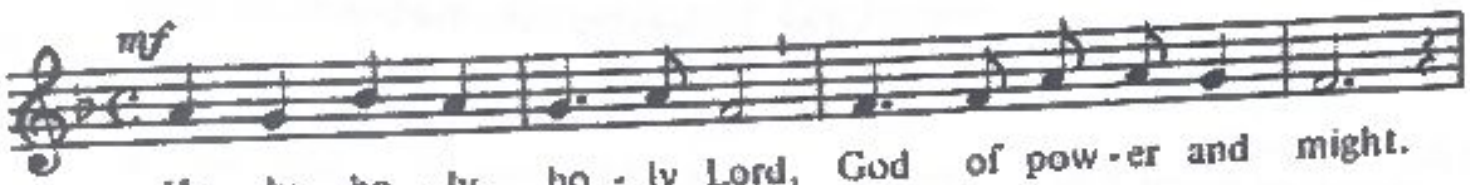
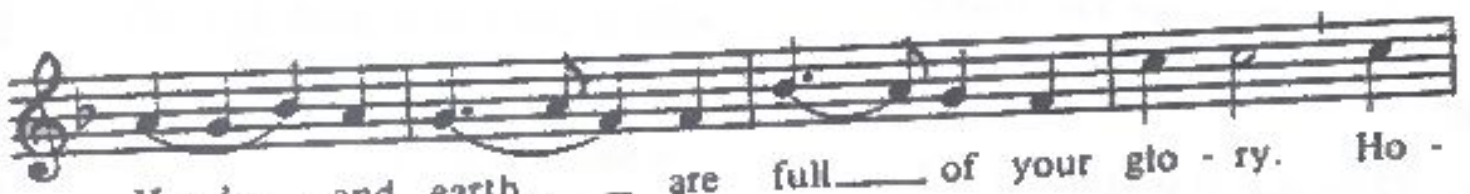
Celebrant *Father, All-Powerful and Ever-Living God,*
we do well always and everywhere to give You thanks
through Jesus Christ our Lord.

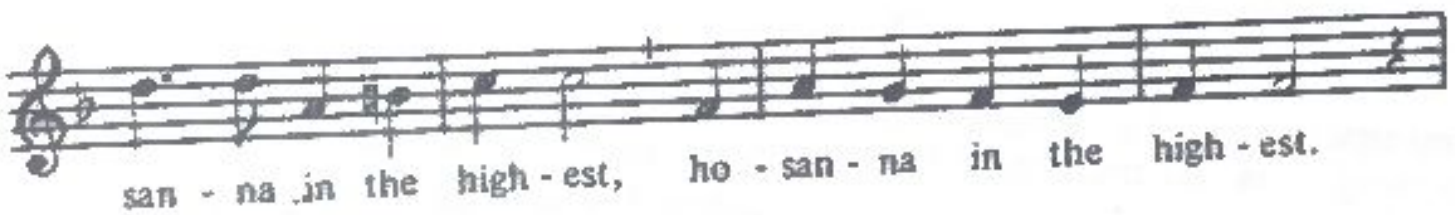
By Your Power You bring us birth.
By Your Providence You guide our lives.
Through the saving death of Your Son
we rise at Your word to the glory of Resurrection.

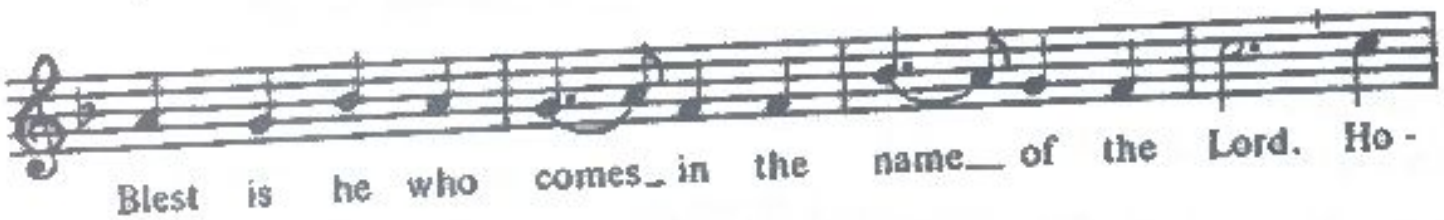
Lord, for Your faithful people life is changed, not ended.
In Him, Who rose from the dead,
our hope of Resurrection dawned.
The sadness of death gives way
to the bright promise of immortality.

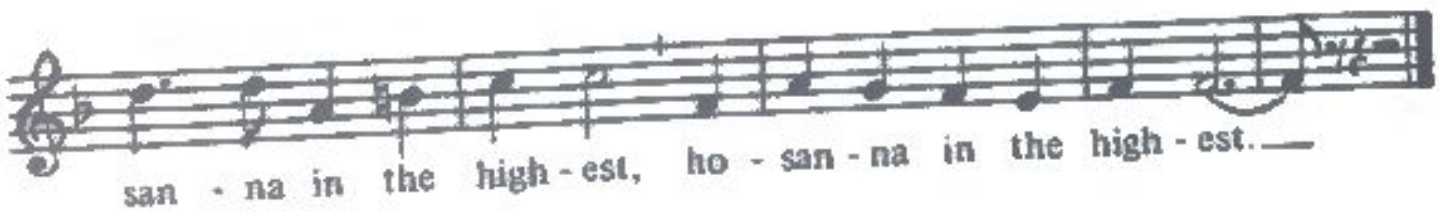
Now we join the angels and the saints
and proclaim Your glory in their unending hymn of praise:

The Sanctus

Setting: Richard Proulx, 1977









ALL KNEEL, if possible, for the most sacred part of the Liturgy. Praying over the gifts of bread and wine, the celebrant continues as we bow our heads:

Celebrant *Yes, Lord, You are holy:*
You are loving to us and to all people.
For this we thank You.
But above all we thank You for Your Son, Jesus Christ.

He brought us the Good News
of a life to be lived with You forever in heaven.
He showed us the way to that Life,
the Way of Love.
He Himself has travelled that way before us.

He now brings us together at one table
and asks us to do what He did.

God, our Father,
we now ask You to send Your Holy and Living Spirit
to change these gifts of bread ✠ and wine ✠
into the Body and Blood of Your beloved Son,
Jesus the Christ,
in Whom we become Your children.

The celebrant holds the paten in one hand and his other hand in blessing over the bread.

The night before He died,
Jesus showed us how much You love us.
When He was at supper with His disciples,
He took the bread and gave You thanks.
He broke the bread, gave it to His disciples,
and said:

Take This, all of you, and eat:
This is My Body
Which will be given up for you.

The celebrant (and any others standing) genuflects to honor the consecrated Body of Christ, and the bells may be rung. The celebrant then lifts the chalice in one hand and holds the other in blessing above it:

When supper was ended, He took the cup.
Again, He gave You thanks and praise,
gave the cup to His disciples, and said:

Take This, all of you, and drink from It:
This is the Cup of My Blood,
the Blood of the New and Everlasting Covenant.

It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of Me.

Again, the celebrant and all standing genuflect to honor the consecrated Blood and the bells may be rung. The celebrant then rises and we raise our heads to behold the Sacred Mysteries:

Lord our God,
listen to our prayer.
Send Your Holy and Life-Giving Spirit
to all ✠ who share this Meal.
May Your Spirit bring us closer together
in the Family of the Church,
with all who serve and guide Your people.

Remember, Father, our families and friends,
and all those we do not love as we should.

Remember all who have died,
and especially today our brother/sister N.
Bring them home to You to be with You forever.

Bring us all together at last to live with You
and to be one with Christ in heaven.
We are filled with wonder and praise
when we see what You do for us through Jesus Your Son.

Through Him, with Him, in Him,
in the Unity of the Holy Spirit,
all glory and honor is Yours,
Almighty Father, forever and ever.

People **Amen.**

Celebrant *As our Savior Christ has taught us, we now pray:*

People

Our Father in heaven,
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.

**For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.**

As the celebrant breaks the bread:

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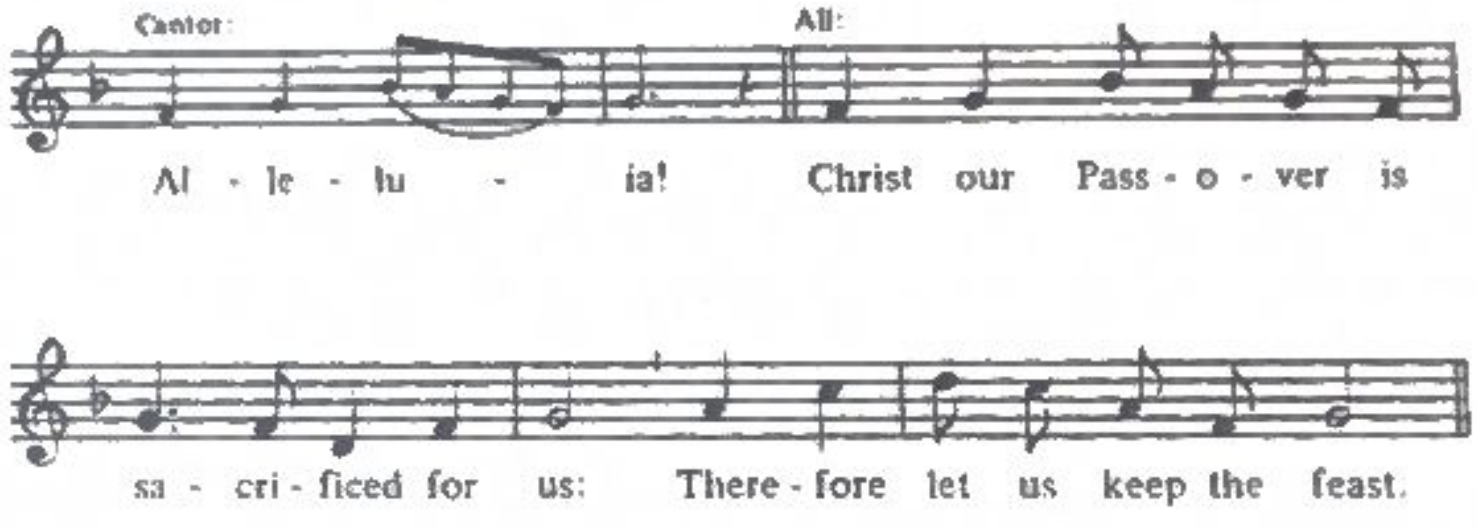
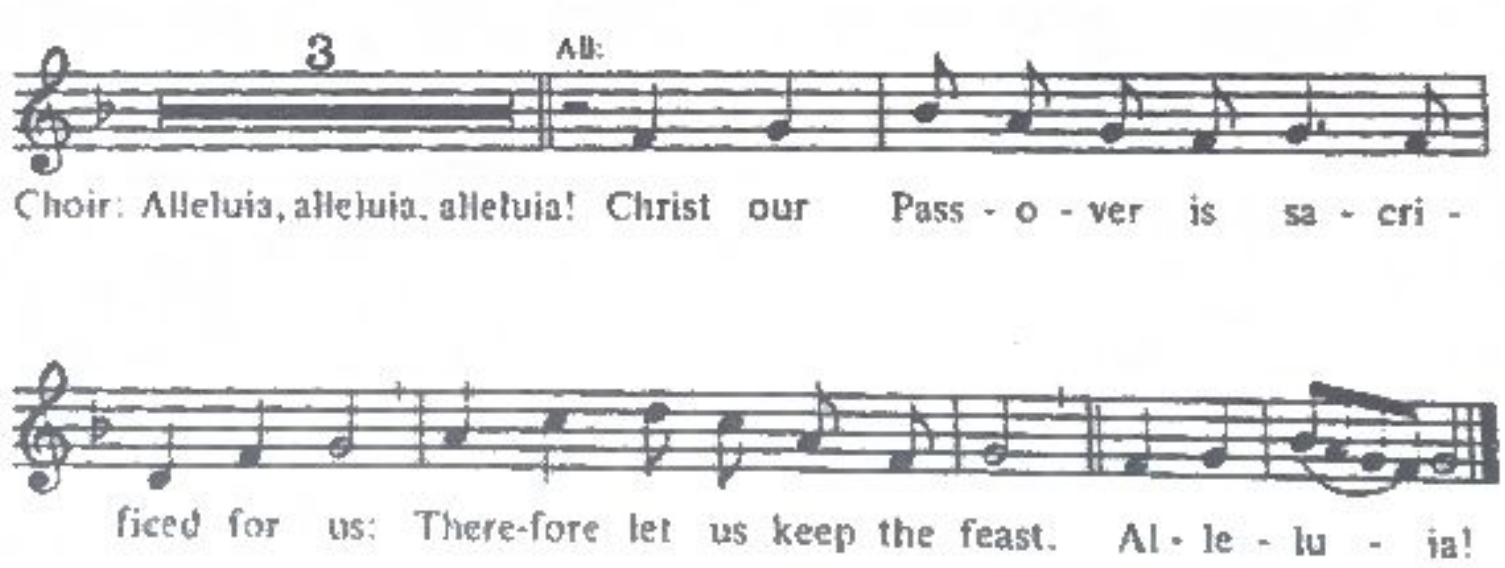

3
All:
Choir: Alleluia, alleluia, alleluia! Christ our Pass - o - ver is sa - cri -
ficed for us: There-fore let us keep the feast. Al - le - lu - ia!

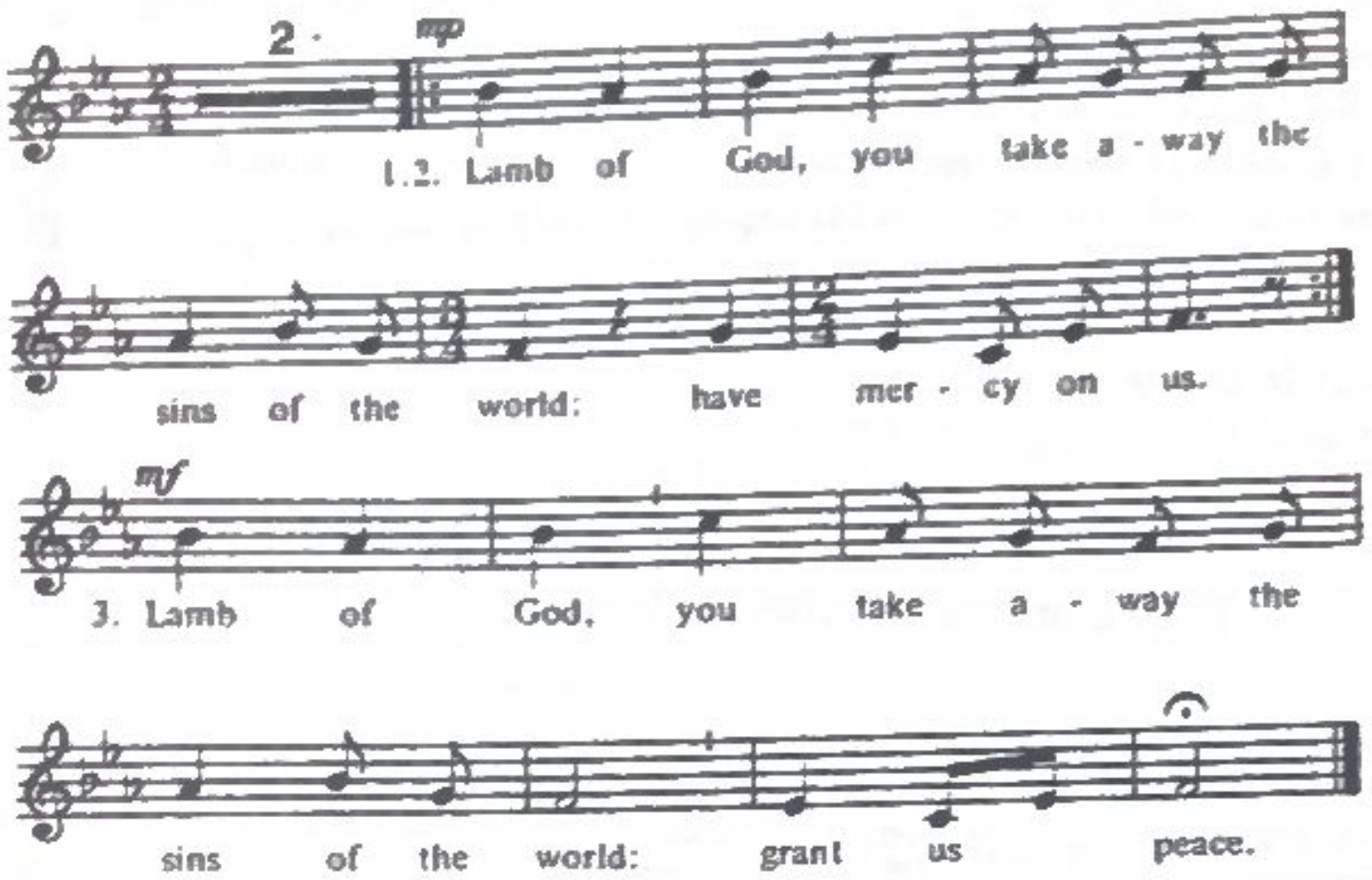
KNEEL and remain kneeling throughout the Communion.

Celebrant *This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His Supper.*

People **Lord, I am not worthy to receive You, but only say the word and I shall be healed.**

The Agnus Dei

Setting: Richard Proulx, 1977


2.
mp
1.2. Lamb of God, you take a - way the
sins of the world: have mer - cy on us.
mf
3. Lamb of God, you take a - way the
sins of the world: grant us peace.

The Eucharist is a Mystery which unites Christians throughout space and time. All of the baptized children of God are invited, encouraged, and expected to come to the Table in faith. Receiving Jesus present in the Sacrament of Communion is the primary means by which we accept Him as Lord in our life. We come to the Table only as God's baptized children, as all other relationships pale by comparison. Boundaries created by denomination, race, nationality, lifestyle, or similar earthly means are simply irrelevant. There are no men, women, Catholics, Protestants, Americans, aliens, blacks, whites, marrieds, divorceds, singles, gays, or straights at the Communion Table – JUST CHRISTIANS.

Receiving the Body and Blood of Christ in faith is your right and duty by Baptism. The Lord Himself invites you to the Feast. Communion must be made available to all the faithful present.

As the Bread and Wine are distributed:

The Body of Christ. **Amen.** *The Blood of Christ.* **Amen.**

Hymns, psalms, or anthems are sung during the administration of Communion.

STAND to thank God for His blessings, saying or singing the Song of Simeon:

All **Lord, now You let Your servant go in peace;**
Your word has been fulfilled.
My own eyes have seen the Salvation
which You have prepared in the sight of every people:
a Light to reveal You to the nations
and the Glory of Your people Israel.
Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning,
is now, and will be forever. Amen.

The Commendation

The people remain standing. A hymn may be sung. The celebrant and other ministers take their places at the body. This ancient anthem is said, or sung by the choir, unless it had just been sung as the congregational hymn. If the body is not present, the service continues with the blessing and dismissal.

Choir *Give rest, O Christ, to Your servant with Your saints,*

People **Where sorrow and pain are no more,**
neither sighing, but Life everlasting.

Choir *You only are immortal, the Creator and Maker of mankind;*
and we are mortal, formed of the earth,
and to earth shall we return.
For so did You ordain when You created me,
saying, "You are dust, and to dust you shall return."
All of us go down to the dust;
yet even at the grave we make our song:
Alleluia! Alleluia! Alleluia!

People **Give rest, O Christ, to Your servant with Your saints,**
where sorrow and pain are no more,
neither sighing, but Life everlasting.

The celebrant faces the coffin and says

Celebrant *Into Your hands, O merciful Savior, we commend Your servant* **N.N.** (baptismal name). *Acknowledge, we humbly beseech You, a sheep of Your own fold, a lamb of Your own flock, a sinner of Your own redeeming. Receive him/her into the arms of Your mercy, into the blessed rest of everlasting peace, and into the glorious Company of the saints in light.*

People **Amen.**

Into paradise may the angels lead you.
At your coming may the martyrs receive you,
and bring you into the holy city Jerusalem.
Amen. Alleluia.

If the burial is to follow immediately and be part of the liturgy, the people are dismissed without blessing (which will follow the burial).

Deacon *Let us go forth in the Name of Christ.*

People **Thanks be to God.**

Following the incense, cross and torches, the coffin is carried out, followed by the choir and ministers. A suitable, joyous and happy hymn should be sung during the recession.

If the place of burial is nearby, the procession should walk from the church. If feasible, songs should be sung at this time, perhaps led by a strong choir, instrumental music, or even a tape recording. If the place of burial is distant, the people should be given maps and should assemble there immediately. There is little religious value or significance in tying up traffic with a slow automobile procession to the cemetery.

The Committal

The coffin, ministers, and people, having arrived at the place of burial, should sing a hymn of praise. The following is read responsively:

Celebrant *Everyone the Father gives to Me will come to Me;*
I will never turn away anyone who believes in Me.

People **He Who raised Jesus Christ from the dead**
will also give new Life to our mortal bodies
through His indwelling Spirit.

Celebrant *My heart, therefore, is glad, and my spirit rejoices;*
my body also shall rest in hope.

People **You will show me the path of life;**
in Your presence there is fullness of joy,
and in Your right hand are pleasures for evermore.

Celebrant *Let us pray.*

Almighty God, by the death and burial of Jesus, Your Anointed, You have destroyed death and sanctified the graves of all Your saints. Keep our brother/sister, whose body *we now lay to rest, in the company of all Your saints and raise him/her up to share with all Your faithful people the endless joy and peace won through the glorious Resurrection of Christ our Lord, Who lives and reigns with You and Holy Spirit, One God, now and forever.*

People **Amen.**

If the committal is taking place at a time or place significantly different from the funeral Mass, then appropriate lessons may be read here.

The coffin is lowered into the grave or placed in its resting place. Earth may be cast on the coffin as the celebrant says:

Celebrant *In sure and certain hope of the resurrection to Eternal Life through our Lord Jesus Christ, we commend to Almighty God our brother/sister* N., *and we commit his/her body to its resting place; earth to earth, ashes to ashes, dust to dust. The Lord bless him/her and keep him/her. The Lord make His face shine on him/her and be gracious to him/her. The Lord look upon him/her with favor and give him/her ✠ peace.*

People **Amen.**

Celebrant *Lord, remember us in Your Kingdom, and teach us to pray:*

People **Our Father in heaven,**
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.

Celebrant *Lord Jesus, by Your death You took away the sting of death. Grant to us, Your servants, so to follow in faith where You have led the way, that we may at length fall asleep peacefully in You and wake in Your likeness; to You, the Author and Giver of Life, be all honor and glory, now and forever.*

People **Amen.**

Celebrant *Rest eternal grant him/her, O Lord;*

People **and let light perpetual shine upon him/her.**

Celebrant *May his/her soul, and the souls of all the departed, through the mercy of God, rest in peace and enjoy everlasting Life.*

People **Amen.**

The celebrant blesses the people. The deacon or the celebrant then dismisses the people.

Celebrant *The God of Peace -- Who brought again from the dead our Lord Jesus Christ, the Great Shepherd of the sheep, through the Blood of the Everlasting Covenant -- make you perfect in love to do His will, working in you that which is well-pleasing in His sight; through Jesus ✠ Christ, to Whom be glory forever and ever.*

People **Amen.**

Deacon *Alleluia. Christ is risen!*

People **The Lord is risen indeed! Alleluia.**

Deacon *Let us go forth in the Name of Christ.*

People **Thanks be to God.**

Sacrament of Christian Marriage

United together to serve the Kingdom

Sacramental marriage is the commitment of Christian persons to each other for intimate life together. It is a symbol of the love and unity between Christ and His Church, is a means of grace by which the Holy Spirit strengthens His people for ministry and service, and is intended to be lifelong. The celebration of this liturgy must reflect this intention.

The Eucharist is the normative celebration of the Christian life. The marriage liturgy is intended to be a part of the Eucharistic celebration. The primary Sunday service is an ideal time to celebrate the marriage of active parish members.

Since marriage is, first and foremost, a sacrament of ministerial commitment, the persons to be married must be baptized Christians.

The gender of the persons to be married is irrelevant. This church makes no distinction between heterosexual and homosexual marriages. Likewise, the legal status of the marriage with the state has no bearing on the ceremony. The persons to be married, however, must be free from other conflicting binding vows of marriage.

The liturgical color for the celebration is that of the season or day. Marriage is generally inappropriate during Lent, except on Sunday or under extenuating circumstances. Under no circumstance may a marriage be celebrated on Passion Sunday or during Holy Week.

The celebration is Christian in nature. Secular music that is tasteful and appropriate may be used during the prelude and postlude but must not otherwise take the place of congregational singing and sacred music. The rites and ceremonies of secular organizations have no place in the celebration.

Participants in the celebration should dress appropriately. The choreography and costuming of the wedding party should not be so elaborate as to detract from the primary drama of the Eucharist. Since marriage is primarily a sacrament of commitment akin to confirmation and ordination, albs are acceptable dress for the persons to be married.

The liturgy begins with a procession accompanied by a joyous and festive congregational hymn. In large weddings, the procession should be led by the crucifer, accompanied by torches and thurifer. The choir may follow, next followed by any wedding attendants (bridesmaids, groomsmen, etc.) individually or in pairs. The persons to be married then follow, each walking in separately; they may be flanked or accompanied by their parents, children, or other family members. The ministers then follow, with the celebrant ending the procession. It is not appropriate for only one of the persons to be married to process. The place of honor belongs to the Cross of Christ, and not to any individual.

The wedding party should be seated in the chancel or the foremost part of the nave. They will come into the front of the chancel for the portion of the liturgy in which the wedding actually is performed.

The vows contained herein are suggested, but other appropriate vows may be used provided they support the church's basic theology of marriage. The names used during the vows are Christian names -- typically our full first and middle, but not last, names -- the names given us at Baptism.

Christian Marriage

THE PEOPLE STAND. From the back of the church the celebrant announces the service and calls us to remember our Baptism.

Celebrant *With the sign of the Cross we remember our Baptism.*

People **In the Name of the Father ✠ and of the Son and of the Holy Spirit. Amen.**

The wedding and liturgical parties process into the church as the congregation sings a hymn of praise. The incense, cross, and torches lead, followed by the choir and wedding party. The persons to be married follow next individually, flanked, if desired, by their parents or other family members. The liturgical ministers then follow, with the celebrant at the end.

Celebrant *The grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit be with you all.*

People **And also with you.**

Kyrie

The Kyrie is said or sung:

Celebrant *In peace, let us pray to the Lord.*

People **Lord, have mercy.**

Celebrant *For the peace from above, and for our salvation, let us pray to the Lord.*

People **Lord, have mercy.**

Celebrant *For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord.*

People **Lord, have mercy.**

Celebrant *For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.*

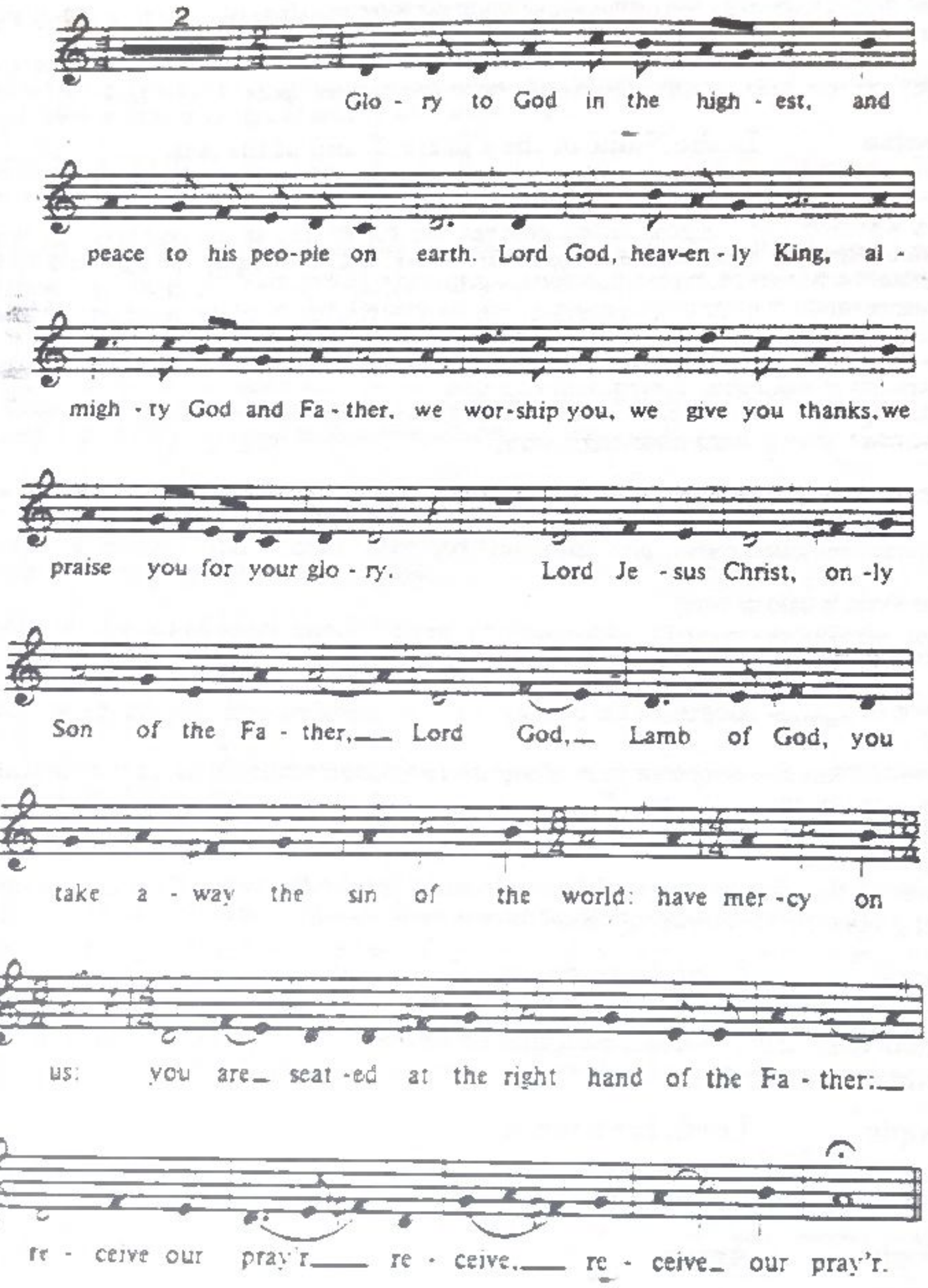
People **Lord, have mercy.**

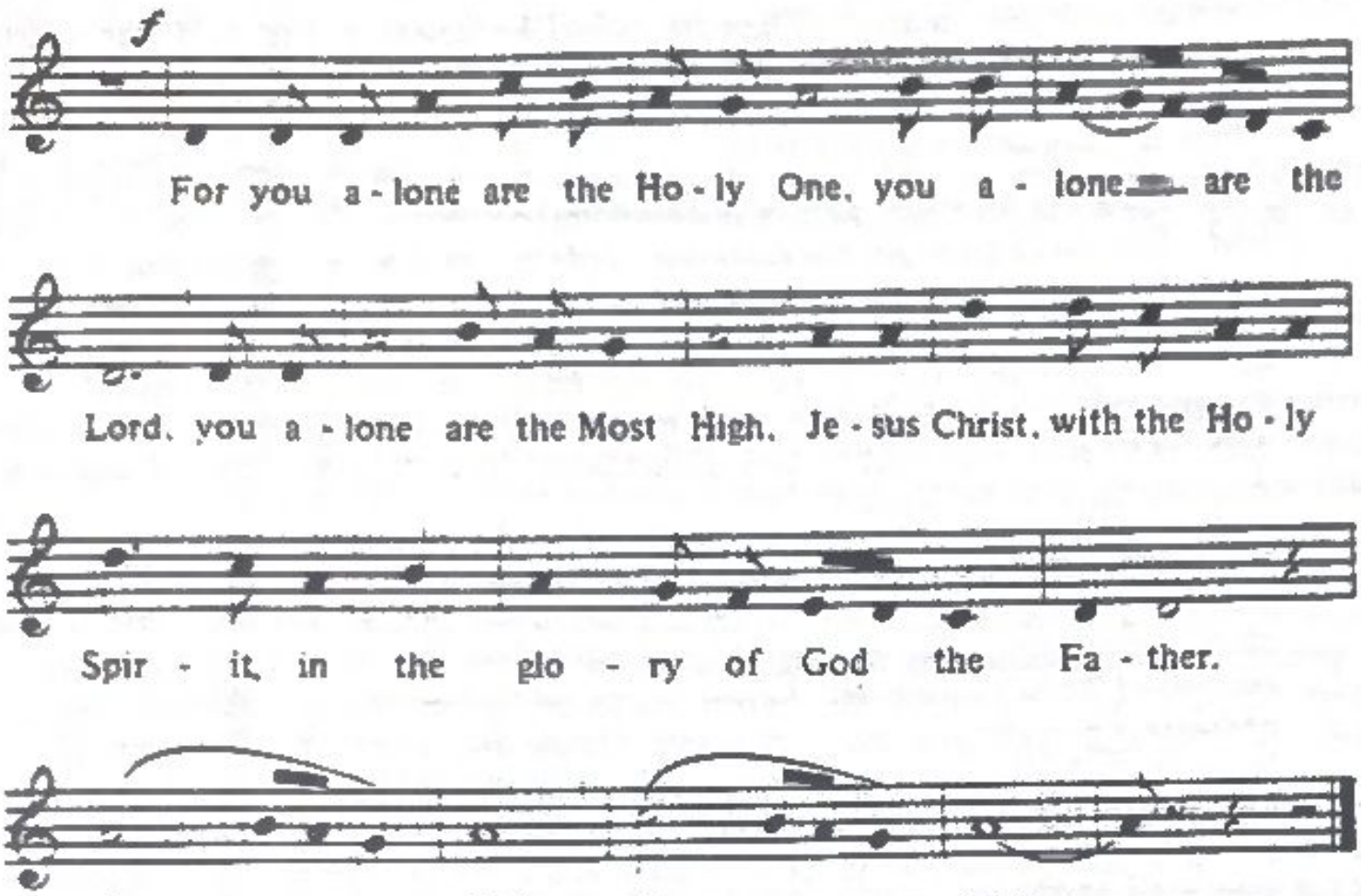
Celebrant *Help, save, comfort, and defend us, gracious Lord.*

People **Amen.**

Gloria in Excelsis

Setting: Richard Proulx, 1977


2
Glo - ry to God in the high - est, and
peace to his peo-pie on earth. Lord God, heav-en - ly King, al -
migh - ty God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on -ly
Son of the Fa - ther, Lord God, Lamb of God, you
take a - way the sin of the world: have mer - cy on
us: you are seat -ed at the right hand of the Fa - ther:
re - ceive our pray'r re - ceive. re - ceive our pray'r.


f
For you a - lone are the Ho - ly One, you a - lone are the
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spir - it, in the glo - ry of God the Fa - ther.
A - - - men. A - - - men.

The Collect

Celebrant *Father, You have made the bond of marriage a holy mystery, a symbol of Christ's Love for His Church. Hear our prayers for* N. *and* M. *With faith in You and in each other they pledge their love today. May their lives always bear witness to the reality of that love. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever. Amen.*

Old Testament Lesson

SIT. One of the following Old Testament lessons is read. Tobit tells of the marriage and love of Tobias and Sarah. Samuel tells of the love of King David and Saul's son Jonathan. Ruth tells of the love and loyalty of Ruth and Naomi.

Tobias marries Sarah. Tobit 7:12-14; 10:7d-13 (NRSV).

Reader *A reading from the Book of Tobit.*

Then Raguel summoned his daughter Sarah. When she came to him he took her by the hand and gave her to Tobias, saying, "Take her to be your wife in accordance with the law and decree written in the book of Moses. Take her and bring her safely to your father. And may the God of heaven prosper your

journey with His peace." Then he called her mother and told her to bring writing material; and he wrote out a copy of a marriage contract, to the effect that he gave her to him as wife according to the decree of the law of Moses. Then they began to eat and drink.

Now when the fourteen days of the wedding celebration had ended that Raguel had sworn to observe for his daughter, Tobias came to him and said, "Send me back, for I know that my father and mother do not believe that they will see me again. So I beg of you, father, to let me go so that I may return to my own father. I have already explained to you how I left him." But Raguel said to Tobias, "Stay, my child, stay with me; I will send messengers to your father Tobit and they will inform him about you." But he said, "No! I beg you to send me back to my father."

So Raguel promptly gave Tobias his wife Sarah, as well as half of all his property: male and female slaves, oxen and sheep, donkeys and camels, clothing, money, and household goods. Then he saw them safely off; he embraced Tobias and said, "Farewell, my child; have a safe journey. The Lord of heaven prosper you and your wife Sarah, and may I see children of yours before I die." Then he kissed his daughter Sarah and said to her, "My daughter, honor your father-in-law and your mother-in-law, since from now on they are as much your parents as those who gave you birth. Go in peace, daughter, and may I hear a good report about you as long as I live." Then he bade them farewell and let them go.

Then Edna said to Tobias, "My child and dear brother, the Lord of heaven bring you back safely, and may I live long enough to see children of you and of my daughter Sarah before I die. In the sight of the Lord I entrust my daughter to you; do nothing to grieve her all the days of your life. Go in peace, my child. From now on I am your mother and Sarah is your beloved wife. May we all prosper together all the days of our lives." Then she kissed them both and saw them safely off.

Tobias parted from Raguel with happiness and joy, praising the Lord of heaven and earth, King over all, because He had made his journey a success. Finally, he blessed Raguel and his wife Edna, and said, "I have been commanded by the Lord to honor you all the days of my life."

The word of the Lord.

People **Thanks be to God.**

David loves Jonathan. 1 Samuel 18:1-5; 20:11-17,35,40-42; 2 Samuel 1:17,24-26. (NJB)

Reader *When David had finished talking to Saul, Jonathan felt an instant affection for David; Jonathan loved him like his very self; Saul engaged him that very day and would not let him go home to his father.*

Jonathan made a covenant with David, since he loved him like his very self;
Jonathan took off the cloak which he was wearing and gave it to David, and
his armor, too, even including his sword, his bow, and his belt. Wherever
David was sent on a mission by Saul, he was successful, and Saul put him in
command of the fighting men; all the people respect him and so did Saul's
staff.

Jonathan then said to David, "Come on, let us go out into the country," and
the pair of them went out into the country. Jonathan then said to David, "By
YAHWEH, God of Israel! I shall sound my father this time tomorrow; if all is
well for David and I do not then send and inform you, may YAHWEH bring
unnameable ills to Jonathan and worse ones too! If my father intends to do
you a mischief, I shall tell you so and let you get away, so that you can be safe.
And may YAHWEH be with you as He used to be with my father! If I am still
alive, show your servant faithful love; if I die, never withdraw your faithful love
from my family. When YAHWEH has exterminated every enemy of David's
from the face of the earth, do not let Jonathan's name be exterminated with
Saul's family, or may YAHWEH call David to account!" Jonathan then
renewed his oath to David, since he loved him like his very soul.

Next morning, Jonathan went out into the country at the time agreed with
David, taking a young servant with him. ... Jonathan then gave his weapons to
his servant and said, "Go and carry them to the town." As soon as the servant
had gone, David stood up beside the mound, threw himself to the ground,
prostrating himself three times. They then embraced each other, both weeping
copiously. Jonathan then said to David, "Go in peace. And as regards the
oath that both of us have sworn by the Name of YAHWEH, may YAHWEH be
Witness between you and me, between your descendants and mine for ever."

[After Saul and Jonathan had died,] David sang the following lament over
Saul and his son Jonathan ...

O daughters of Israel, weep for Saul
who gave you scarlet and fine linen to wear,
who pinned golden jewelry on your dresses!

How did the heroes fall
in the thick of the battle?

Jonathan, by your dying I too am stricken,
I am desolate for you, Jonathan my brother.
Very dear you were to me,
your love more wonderful to me
than the love of a woman.

The word of the Lord.

People **Thanks be to God.**

Ruth's loyalty to Naomi. Ruth 1: 15 17 (NJ)

Reader *A reading from the book of Ruth.*

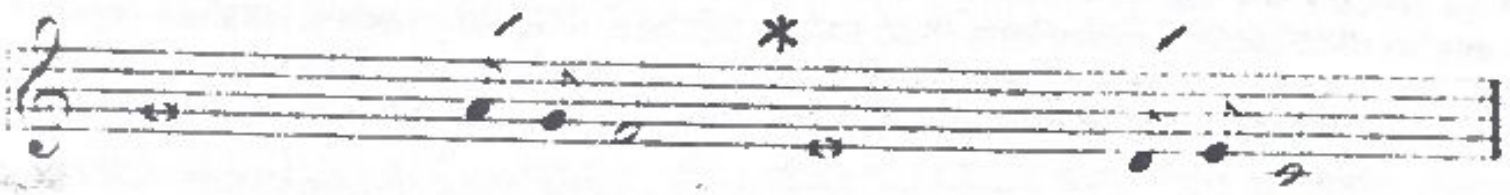
Naomi then said, "Look, your sister-in-law has gone back to her people and to her god. Go home, too; follow your sister-in-law." But Ruth said, "Do not press me to leave you and to stop going with you, for

wherever you go, I shall go,
wherever you live, I shall live.
Your people will be my people
and your God will be my God.
Where you die, I shall die
and there I shall be buried.
Let YAHWEH bring unnameable ills on me
and worse ills, too,
if anything but death
should part me from you!"

The word of the Lord.

People **Thanks be to God.**

Responsorial Psalm (150)



Alleluia! Praise God in His hóly temple;*
praise Him in the firmament óf His power.

Praise Him for His míghty acts;*
praise Him for His éxcellent greatness.

Praise Him with the blast óf the ram's horn;*
praise Him with lýre and harp.

Praise Him with tímbrel and dance;*
praise Him with strings and pipe.

Praise Him with resóunding cymbals;*
praise Him with loud-clánging cymbals.

Let everything thát has breath
praise the LORD. Álleluia!

Epistle Lesson

John tells us that God is Love. 1 John 4: 7 19 (NRSV).

Reader *A reading from the first letter of John.*

Beloved, let us love one another,
because love is from God;
everyone who loves is born of God and knows God.
Whoever does not love does not know God,
for God is Love.

God's Love was revealed among us in this way:
God sent His only Son into the world
so that we might have Life through Him.

In this is Love:
not that we loved God,
but that He loved us
and sent His Son to be the Atoning Sacrifice for our sins.

Beloved, since God loved us so much,
we also ought to love one another.
No one has ever seen God:
if we love one another, God lives in us
and His Love is perfected in us.

By this we know that we abide in Him and He in us,
because He has given us of His Spirit.
And we have seen and do testify
that the Father has sent His Son as Savior of the world.
God abides in those who confess that Jesus is the Son of God,
and they abide in God.
So we have known and believe
the Love God has for us.

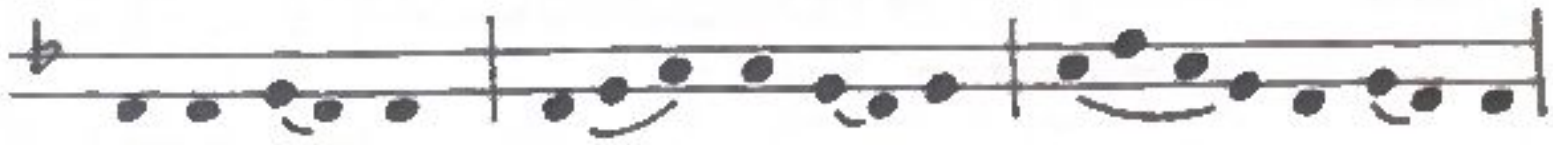
God is Love,
and those who abide in love abide in God,
and God abides in them.
Love has been perfected among us in this:
that we may have boldness on the day of judgment,
because as He is, so are we in this world.
There is no fear in love,
but perfect love casts out fear;
for fear has to do with punishment,
and whoever fears has not reached perfection in Love.
We love because He first loved us.

The word of the Lord.

People **Thanks be to God.**

The Holy Gospel

STAND. The Alleluia is chanted responsively. In lent the sentence is said without 'Alleluia.'



Cantor *Alleluia. Alleluia. Alleluia.*

People **Alleluia. Alleluia. Alleluia.**

Cantor *If we love one another, God who lives in Love will live in us. Alleluia.*

People **Alleluia. Alleluia. Alleluia.**

Deacon *The Lord be with you.*

People **And also with you.**

Deacon *A reading from the Holy Gospel ✠ according to John.*

People **Glory to You, O Lord**

Officiant *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and His disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to Him, "They have no wine."*

And Jesus said to her, "Woman, what concern is that to you and to Me? My hour has not yet come."

His mother said to the servants, "Do whatever He tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." and they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it.

When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of His signs, in Cana of Galilee, and revealed His glory; and His disciples believed in Him.

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

SIT. A sermon or homily may follow, expounding on God's love for us and our call to share that love with one another.

The Nicene Creed

STAND. Christian marriage is akin to ordination. It is a sacrament through which God blesses ministers, in this case persons working together in ministry as a team. It is appropriate that the first thing they do before their marriage is confess their Christian faith together with their family and friends.

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us and for our salvation
He came down from heaven;
Bow **by the Power of the Holy Spirit**
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;

He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

The Marriage

SIT. The wedding party come forward to the chancel. The celebrant addresses the people.

Celebrant *My friends, we have come together in the presence of God to witness and bless the joining of* N. *and* M. *in Christian marriage. We celebrate today as our Lord Jesus Christ celebrated the marriage of friends in Cana in Galilee, where He performed His first miracle. Marriage is sacramental because it signifies the mystery of the Union between Christ and His Church, which is a Union of boundless, eternal, and self-giving Love.*

The marital union of Christians in heart, body, mind, and spirit is intended by God for their mutual joy; for the help, comfort, and support they give each other in prosperity and adversity; in some cases for the raising of children; and, most of all, to give grace that together they can better serve their God and His people. It is also for this latter reason that marriage is sacramental. The promises of Baptism now may be carried out in partnership for the good of all.

A marriage is created when people promise a life-long commitment to one another in the presence of God. The Holy Spirit is then poured out upon them once more in grace, strengthening them for this ministry of service. Our role today as Church and friends is to witness these promises and this sacramental grace. Our role tomorrow continues as we promise to support and uphold N. *and* M. *in their marriage.*

Celebrant *I require and charge you, here in the presence of God, that if you know any reason why you may not be wed together that you do now confess it. Likewise, if anyone has just cause why these persons should not be wed together, speak now or forever hold your peace.*

Assuming that no valid objections are made, the service continues.

If appropriate, the officiant then addresses the immediate family members, who answer in response.

Officiant *Will you as family promise to support your children/parents in this new commitment?*

Family **We will.**

THE PEOPLE STAND. The officiant then addresses the people:

Officiant *Will all of you witnessing these promises do all in your power to uphold these persons in their marriage?*

People **We will.**

The officiant then requests the persons to be married to recite the marriage vows. Each person in turn recites the vows individually. If necessary, the vows should be read from a paper, not repeated after the officiant. Other appropriate vows may be used if desired, provided they profess a life-long commitment of love and support.

Officiant N. *and* M., *if it is your intention to share with each other your joys and sorrows and all that the years will bring, with your promises bind yourselves to each other in Christian marriage.*

Each person in turn then says:

I, _____ *(first and middle names)*,
take you, _____ *(first and middle names)*,
to be my life-partner.

I promise before God, my family,
the Church, and the whole Communion
of Saints in heaven and on earth
these things to you:

I will be faithful to you and honest to you;

I will respect, trust, help, and care for you;

I will share my whole life with you;

I will forgive you as we have been forgiven;

I will try with you to understand more fully
God, ourselves, and the world,

through the best and the worst of what is to come,
as long as we both shall live.

**Therefore, so that we may together serve
God and His Kingdom,**

**I give you priority in my life,
second only to the LORD our God.**

**In the Name of the Father ✠
and of the Son
and of the Holy Spirit.**

Amen!

The officiant then blesses the rings.

Officiant *Bless, O Lord, ✠ these rings to be signs of the vows by which these people have bound themselves to each other; through Jesus Christ our Lord. Amen.*

The rings are exchanged with these or similar words:

N., I give you this ring as a sign of my love and faithfulness.

The officiant announces the marriage:

Officiant *By their promises before God in our presence,* N. *and* M. *have bound themselves to one another.*

People **Blessed be the Father ✠ and the Son and the Holy Spirit, now and forever.**

The people join in prayers. An assistant minister, particularly a member of the family, may lead the prayers of the people.

Assistant *Let us pray.*

Assistant *Eternal God, Creator and Preserver of all life, Author of salvation, and Giver of all grace: Look with favor upon the world you have made, and for which Your Son gave His Life, and especially upon* N. *and* M. *whom You make one flesh in Christian marriage.*

People **Lord, hear our prayer.**

Assistant *Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy.*

People **Lord, hear our prayer.**

Assistant *Grant that their wills may be so knit together in Your will, and their spirits in Your Spirit, that they may grow in love and peace with You and one another all the days of their life.*

People **Lord, hear our prayer.**

Assistant *Give them grace, when they hurt each other, to recognize and acknowledge their fault and to seek each other's forgiveness and Yours.*

People **Lord, hear our prayer.**

Assistant *Make their life together a sign of Christ's Love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair.*

People **Lord, hear our prayer.**

Assistant *[Bestow on them, if it is Your will, the gift to bear or adopt children and the grace to bring them up to know You, to love You, and to serve You.*

People **Lord, hear our prayer.]**

Assistant *Give them such fulfillment of their mutual affection that they may reach out in love and concern for others.*

People **Lord, hear our prayer.**

Assistant *Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed.*

People **Lord, hear our prayer.**

Celebrant *Grant that the bonds of our common humanity, by which all Your children are united one to another, and the living to the dead, may be so transformed by Your Grace that Your will may be done on earth as it is in heaven; where, O Father, with Your Son and the Holy Spirit, You live and reign in perfect Unity, now and for ever.*

People **Amen.**

The newlyweds kneel. The celebrant lays hands on them and blesses them. The celebrant may tie the hands of the newlyweds together with his stole.

Officiant *My friends, by your promises before God you have bound yourselves together in the sacrament of Christian marriage. May God look with favor upon you, give you wisdom and devotion, strength in time of need, and grace to seek each other's forgiveness. May your life together be a sign for the world of the Unity of the Church and of Christ's Love for His people. May God the Holy Spirit be your Guide to love and peace in this life and toward the ways of Eternal Salvation through Christ our Lord. Amen.*

The officiant shares the peace with the newly married, and then the people share together:

Officiant *The peace of the Lord be always with you.*

People **And also with you.**

The wedding party return to their seats. The Eucharistic Liturgy continues with the offertory in accordance with the proper liturgy for the season.

All of the baptized faithful are invited to share in the Eucharistic Meal. It is ***never*** appropriate for Communion to be distributed only to the newlyweds or the wedding party.

The following postcommunion prayer may be used in place of the one appointed:

People **O God, the Giver of all that is true and lovely and gracious:**
We give You thanks for binding us together
in these Holy Mysteries of the Body and Blood
of your Son Jesus Christ.
Grant that by Your Holy Spirit,
***N.* and *M.*, now joined in Christian marriage,**
may become one in heart and soul,
live in fidelity and peace,
and obtain those joys prepared for all who love You;
for the sake of Jesus Christ our Lord. Amen.

If there is no Eucharist, the Lord's Prayer, blessing, and dismissal may immediately follow the peace above. This practice is not encouraged.

After the blessing, a recessional hymn is sung. The newlyweds, walking together, may immediately follow the cross and torches. The wedding party, choir, liturgical ministers, and celebrant then follow.

Witnessing of Wedding Vows

For a Christian and an Unbaptized Person

The following liturgy is appropriate when a baptized person enters into a marital union with an unbaptized person. The sacrament of Christian marriage, which is a commitment to service akin to confirmation and ordination, is appropriate only when both persons to be married are baptized. This following liturgy recognizes the commitment of love between a Christian and another person, asks God for His blessings on their life together, and blesses them with the prayers of God's people.

If the nonchristian is a member of the faithful of another religion, this liturgy may be altered to accommodate the traditions of that religion and the participation of one of its ministers.

Care must be taken to distinguish the witnessing of these vows from the solemnization of a fully sacramental Christian marriage.

As with Christian marriage, the Ecumenical Catholic Church makes no distinction between the vows of straight, gay, or lesbian couples.

Several common wedding "traditions" are sexist in nature and simply inappropriate for either sacramental marriage or this service.

Both parties, not just one, must process. The persons being wed should not process together, but one behind the other. Their parents or suitable equivalents may walk in with them. While it is inappropriate to "give away" the bride, it is quite fitting for the parents to present their children to the officiant. If either of the persons being married already has children, the children, too, may present their parents and should be asked their consent. If family members participate, it is important that the families of both parties, not just one, do so.

The procession and recession should be accompanied by a congregational hymn.

The procession is led by the incense, cross, and torches, followed by choir and then wedding attendants. The persons to be married process next, accompanied by their parents or other family members if desired. The liturgical party processes next, with the chief officiant last. The attendants and wedding parties may move to their seats after processing.

In the absence of a priest, a deacon may preside at this service.

This service is best left standing alone, rather than incorporated into the Eucharist, in order to distinguish it from a sacramental marriage and, furthermore, to avoid the awkward situation of communing only one of the persons wed.

WITNESSING OF WEDDING VOWS

THE PEOPLE STAND. The wedding and liturgical parties process into the church. If possible, the procession should take place during a hymn sung by the congregation.

Officiant. *The grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit be with you all.*

People **And also with you.**

Officiant *My friends, we have come together in the presence of God to witness and bless the joining of* N. *and* M. *We celebrate today just as our Lord Jesus Christ celebrated the marriage of friends in Cana in Galilee, where He performed His first miracle.*

The union of people in heart, body, mind, and spirit is intended by God for their mutual joy; for the help, comfort, and support they give each other in prosperity and adversity; in some cases for the raising of children; and, most of all, to give grace that together they can better serve their God and His people.

This union is created when people promise a life-long commitment to one another in the presence of God. Our role today is to witness these promises. Our role tomorrow continues as we promise to support and uphold N. *and* M.

Let us pray.

Eternal God, our Creator and Redeemer, as You gladdened the wedding at Cana in Galilee by the presence of Your Son, so by His presence now bring Your joy to this wedding. Look with favor upon N. *and* M. *and grant that they, rejoicing in all your gifts, may at length celebrate with Christ the marriage feast which has no end.*

Old Testament Lesson

SIT. One of the following Old Testament lessons is read. Tobit tells of the marriage and love of Tobias and Sarah. Samuel tells of the love of King David and Saul s son Jonathan. Ruth tells of the love and loyalty of Ruth and Naomi.

Tobias marries Sarah. Tobit 7:12 14; 10:7d 13 (NRSV).

Reader *A reading from the Book of Tobit.*

Then Raguel summoned his daughter Sarah. When she came to him he took her by the hand and gave her to Tobias, saying, "Take her to be your wife in

accordance with the law and decree written in the book of Moses. Take her and bring her safely to your father. And may the God of heaven prosper your journey with His peace." Then he called her mother and told her to bring writing material; and he wrote out a copy of a marriage contract, to the effect that he gave her to him as wife according to the decree of the law of Moses. Then they began to eat and drink.

Now when the fourteen days of the wedding celebration had ended that Raguel had sworn to observe for his daughter, Tobias came to him and said, "Send me back, for I know that my father and mother do not believe that they will see me again. So I beg of you, father, to let me go so that I may return to my own father. I have already explained to you how I left him." But Raguel said to Tobias, "Stay, my child, stay with me; I will send messengers to your father Tobit and they will inform him about you." But he said, "No! I beg you to send me back to my father."

So Raguel promptly gave Tobias his wife Sarah, as well as half of all his property: male and female slaves, oxen and sheep, donkeys and camels, clothing, money, and household goods. Then he saw them safely off; he embraced Tobias and said, "Farewell, my child; have a safe journey. The Lord of heaven prosper you and your wife Sarah, and may I see children of yours before I die." Then he kissed his daughter Sarah and said to her, "My daughter, honor your father-in-law and your mother-in-law, since from now on they are as much your parents as those who gave you birth. Go in peace, daughter, and may I hear a good report about you as long as I live." Then he bade them farewell and let them go.

Then Edna said to Tobias, "My child and dear brother, the Lord of heaven bring you back safely, and may I live long enough to see children of you and of my daughter Sarah before I die. In the sight of the Lord I entrust my daughter to you; do nothing to grieve her all the days of your life. Go in peace, my child. From now on I am your mother and Sarah is your beloved wife. May we all prosper together all the days of our lives." Then she kissed them both and saw them safely off.

Tobias parted from Raguel with happiness and joy, praising the Lord of heaven and earth, King over all, because He had made his journey a success. Finally, he blessed Raguel and his wife Edna, and said, "I have been commanded by the Lord to honor you all the days of my life."

The word of the Lord.

People **Thanks be to God.**

David loves Jonathan. 1 Samuel 18:1 5; 20:11 17,35,40 42; 2 Samuel 1:17,24 26. (NJ)

Reader *When David had finished talking to Saul, Jonathan felt an instant affection for David; Jonathan loved him like his very self; Saul engaged him that very day and would not let him go home to his father.*

Jonathan made a covenant with David, since he loved him like his very self; Jonathan took off the cloak which he was wearing and gave it to David, and his armor, too, even including his sword, his bow, and his belt. Wherever David was sent on a mission by Saul, he was successful, and Saul put him in command of the fighting men; all the people respect him and so did Saul's staff.

Jonathan then said to David, "Come on, let us go out into the country," and the pair of them went out into the country. Jonathan then said to David, "By YAHWEH, God of Israel! I shall sound my father this time tomorrow; if all is well for David and I do not then send and inform you, may YAHWEH bring unnameable ills to Jonathan and worse ones too! If my father intends to do you a mischief, I shall tell you so and let you get away, so that you can be safe. And may YAHWEH be with you as He used to be with my father! If I am still alive, show your servant faithful love; if I die, never withdraw your faithful love from my family. When YAHWEH has exterminated every enemy of David's from the face of the earth, do not let Jonathan's name be exterminated with Saul's family, or may YAHWEH call David to account!" Jonathan then renewed his oath to David, since he loved him like his very soul.

Next morning, Jonathan went out into the country at the time agreed with David, taking a young servant with him. ... Jonathan then gave his weapons to his servant and said, "Go and carry them to the town." As soon as the servant had gone, David stood up beside the mound, threw himself to the ground, prostrating himself three times. They then embraced each other, both weeping copiously. Jonathan then said to David, "Go in peace. And as regards the oath that both of us have sworn by the Name of YAHWEH, may YAHWEH be Witness between you and me, between your descendants and mine for ever."

[After Saul and Jonathan had died,] David sang the following lament over Saul and his son Jonathan ...

O daughters of Israel, weep for Saul
who gave you scarlet and fine linen to wear,
who pinned golden jewelry on your dresses!

How did the heroes fall
in the thick of the battle?

Jonathan, by your dying I too am stricken,
I am desolate for you, Jonathan my brother.
Very dear you were to me,
your love more wonderful to me
than the love of a woman.

The word of the Lord.

People **Thanks be to God.**

Ruth's loyalty to Naomi. Ruth 1: 15-17 (NJB)

Reader *A reading from the book of Ruth.*

Naomi then said, "Look, your sister-in-law has gone back to her people and to her god. Go home, too; follow your sister-in-law."

But Ruth said, "Do not press me to leave you and to stop going with you, for

wherever you go, I shall go,
wherever you live, I shall live.
Your people will be my people
and your God will be my God.
Where you die, I shall die
and there I shall be buried.
Let YAHWEH bring unnameable ills on me
and worse ills, too,
if anything but death
should part me from you!"

The word of the Lord.

People **Thanks be to God.**

Epistle Lesson

John tells us that God is Love. 1 John 4: 7-19 (NRSV).

Reader *A reading from the first letter of John.*

Beloved, let us love one another,
because love is from God;
everyone who loves is born of God and knows God.
Whoever does not love does not know God,
for God is Love.

God's Love was revealed among us in this way:
God sent His only Son into the world
so that we might have Life through Him.

In this is Love:
not that we loved God,
but that He loved us
and sent His Son to be the Atoning Sacrifice for our sins.

Beloved, since God loved us so much,
we also ought to love one another.
No one has ever seen God:
if we love one another, God lives in us

and His Love is perfected in us.

By this we know that we abide in Him and He in us,
because He has given us of His Spirit.
And we have seen and do testify
that the Father has sent His Son as Savior of the world.
God abides in those who confess that Jesus is the Son of God,
and they abide in God.
So we have known and believe
the Love God has for us.

God is Love,
and those who abide in love abide in God,
and God abides in them.
Love has been perfected among us in this:
that we may have boldness on the day of judgment,
because as He is, so are we in this world.
There is no fear in love,
but perfect love casts out fear;
for fear has to do with punishment,
and whoever fears has not reached perfection in Love.
We love because He first loved us.

The word of the Lord.

People **Thanks be to God.**

The Holy Gospel

STAND. The Alleluia is chanted or read. In lent the sentence is said without "Alleluia."

Officiant *Alleluia. Alleluia. Alleluia.*
If we love one another, God who lives in Love will live in us. Alleluia.
Alleluia. Alleluia. Alleluia.

The Lord be with you.

People **And also with you.**

Officiant *A reading from the Holy Gospel ✠ according to John.*

People **Glory to You, O Lord**

Officiant *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and His disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to Him, "They have no wine."*

And Jesus said to her, "Woman, what concern is that to you and to Me? My hour has not yet come."

His mother said to the servants, "Do whatever He tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." and they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it.

When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of His signs, in Cana of Galilee, and revealed His glory; and His disciples believed in Him.

The Gospel of the Lord.

People **Praise to You, O Christ.**

The Sermon

SIT. A sermon or homily may follow, expounding on God's love for us and our call to share that love with one another.

The Witnessing of Vows

The people remain seated in their places. The wedding party come forward to the chancel. The officiant addresses the persons to be married:

Officiant *I require and charge you, here in the presence of God, that if you know any reason why you may not be wed together that you do now confess it. Likewise, if anyone has just cause why these persons should not be wed together, speak now or forever hold your peace.*

Assuming that no valid objections are made, the service continues.

If appropriate, the officiant then addresses the immediate family members, who answer in response.

Officiant *Will you as family promise to support your children/parents in this new commitment?*

Family We will.

THE PEOPLE STAND. The officiant then addresses the people:

Officiant *Will all of you witnessing these promises do all in your power to uphold these persons in their marriage?*

People **We will.**

The officiant then requests the persons to be married to recite the marriage vows. Each person in turn recites the vows individually. If necessary, the vows should be read from a paper, not repeated after the officiant. Other appropriate vows may be used if desired, provided they profess a life-long commitment of love and support.

Officiant N. *and* M., *if it is your intention to share with each other your joys and sorrows and all that the years will bring, with your promises bind yourselves to each other.*

Each person in turn then says:

I, _____ *(first and middle names)*,
take you, _____ *(first and middle names)*,
to be my life-partner.

I promise before God, my family,
the Church, and the whole Communion
of Saints in heaven and on earth
these things to you:

I will be faithful to you and honest to you;

I will respect, trust, help, and care for you;

I will share my whole life with you;

I will forgive you as we have been forgiven;

I will try with you to understand more fully
God, ourselves, and the world,

through the best and the worst of what is to come,
as long as we both shall live.

Therefore, so that we may together serve
God and His Kingdom,

I give you priority in my life,
second only to the LORD our God.

In the Name of the Father ✠
and of the Son
and of the Holy Spirit.

Amen!

The officiant then blesses the rings.

Officiant *Bless, O Lord, ✠ these rings to be signs of the vows by which these people have bound themselves to each other; through Jesus Christ our Lord. Amen.*

The rings are exchanged with these or similar words:

N., I give you this ring as a sign of my love and faithfulness.

The officiant announces the marriage:

Officiant *By their promises before God in our presence,* N. *and* M. *have bound themselves to one another.*

People **Blessed be the Father ✠ and the Son and the Holy Spirit, now and forever.**

The people join in prayers. The Lord's Prayer is to be said by all.

Officiant *Let us pray together in the words our Savior taught us.*

People **Our Father in heaven,**
hallowed be Your Name,
Your Kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.

An assistant minister, particularly a member of the family, may lead the prayers of the people.

Assistant *Let us pray.*

Assistant *Eternal God, Creator and Preserver of all life, Author of salvation, and Giver of all grace: Look with favor upon the world you have made, and for which Your Son gave His Life, and especially upon N. and M. whom You make one flesh.*

People **Lord, hear our prayer.**

Assistant *Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy.*

People **Lord, hear our prayer.**

Assistant *Grant that their wills may be so knit together in Your will, and their spirits in Your Spirit, that they may grow in love and peace with You and one another all the days of their life.*

People **Lord, hear our prayer.**

Assistant *Give them grace, when they hurt each other, to recognize and acknowledge their fault and to seek each other's forgiveness and Yours.*

People **Lord, hear our prayer.**

Assistant *Make their life together a sign of Christ's Love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair.*

People **Lord, hear our prayer.**

Assistant *[Bestow on them, if it is Your will, the gift to bear or adopt children and the grace to bring them up to know You, to love You, and to serve You.*

People **Lord, hear our prayer.]**

Assistant *Give them such fulfillment of their mutual affection that they may reach out in love and concern for others.*

People **Lord, hear our prayer.**

Assistant *Convict their spirits Lord with the desire of salvation. Work with them as they contemplate together the miracle of Baptism, that they may soon rejoice in that rebirth which will bring a new sacramental dimension to their life together.*

People **Lord, hear our prayer.**

Assistant *Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed.*

People **Lord, hear our prayer.**

Officiant *Grant that the bonds of our common humanity, by which all Your children are united one to another, and the living to the dead, may be so transformed by Your Grace that Your will may be done on earth as it is in heaven; where, O Father, with Your Son and the Holy Spirit, You live and reign in perfect Unity, now and for ever.*

People **Amen.**

The newlyweds kneel. The minister blesses them, but does not lay hands on them.

Officiant *My friends, by your promises before God you have bound yourselves together. May God look with favor upon you, give you wisdom and devotion, strength in time of need, and grace to seek each other's forgiveness. May your life together be a sign for the world of the Unity of the Church and of Christ's Love for His people. May God the Holy Spirit be your Guide to love and peace in this life and toward the ways of Eternal Salvation through Christ our Lord. Amen.*

The officiant shares the peace with the newlyweds, and then the people share together:

Officiant *The peace of the Lord be always with you.*

People **And also with you.**

The officiant blesses and dismisses the people.

Officiant *Almighty God, Father, ✠ Son, and Holy Spirit,*
keep you in His Light and Truth and Love
now and forever.

People **Amen.**

Assistant *Go in peace, to love and serve the Lord.*

People **Thanks be to God.**

A recessional hymn is sung. Following the incense, cross, and torches, the newlyweds may lead the recession, walking side by side. They are followed by the wedding party, choir, and ministers.

Ordination

The Church calls forth special ministers

The ordination liturgy consists of two special sections which are inserted into the Eucharistic Celebration.

The Presentation takes place at the beginning of the liturgy. The candidates are presented to the bishop and basic qualifications (*i.e.*, Baptism and technicalities of canon law) are laid forth. This is followed by the Litany of Ordinations and the Liturgy of the Word.

Following the Creed and before the offertory, the examination and the actual ordination take place. This is the same place in the Eucharist at which other sacraments of commitment (confirmation and marriage) are inserted.

The following liturgy includes options for the ordination of deacons, priests, and bishops.

The bishop is the ordinary and the chief celebrant of the liturgy. It is the bishop's prerogative to preach the sermon and celebrate the Eucharist. In some circumstances, however, it may be appropriate for a newly ordained priest to celebrate the Eucharist immediately after ordination.

The primate is normally the chief celebrant at the consecration of a bishop.

If more than one person is ordained at a given time, the initial presentations are done individually and sequentially. That is, one person's presentation and initial questions are completed, then the next candidate is presented. The examination questions may be answered by all of the candidates together as a group. The actual ordinations are done individually and sequentially.

Deacons and priests may be ordained at the same service by carefully distinguishing the questions and groups. A bishop's consecration should always be an individual event.

Deacon and priest candidates wear albs without any other insignia or symbols prior to the actual ordination. Bishop candidates wear an alb with a simple priestly stole.

The color for an ordination is red, unless it were to take place on a major gold or white festival (Christmas, Epiphany, Easter Day, Ascension Day, Trinity Sunday, or Christ the King). Ordinations are not appropriate during Holy Week.

Each ordinand should be presented by two to six persons. These persons should represent a variety of the ordinand's backgrounds -- church, family, friends, business colleagues, community associates, etc. The presenters should be baptized Christians, but this is not an essential requirement for all of them, and one or two significant associates should not be excluded because they are not Christians. If possible, at least one presenter should be a member of the Ecumenical Catholic Church.

Various levels of name formality are used throughout. The ordination itself is done in the baptismal name (first and middle names), represented by "N.N." At the presentation, the full name (first, middle, last) is used, represented by "N.N.N." At other times, the first name alone may be used in a less formal manner, represented by "N."

ORDINATION

Processional Hymn

ALL STAND. The liturgy begins with a processional hymn. The procession is led by incense, cross, and torches, with the choir and assisting ministers following. The ordinands, together with their presenters, follow. Finally, the bishop and chaplains close the procession.

The people remain standing. All make the Sign of the Cross together in remembrance of their Baptism, saying together:

People **In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.**

Bishop: *Almighty God, to You all hearts are open, all desires known, and from You no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your holy Name; through Jesus Christ our Lord.*

People **Amen.**

The Presentation

THE BISHOP AND PEOPLE SIT. The presenters, representatives of the People of God, standing before the bishop, present each ordinand individually. The bishop is addressed by his/her baptismal (first and middle) names. The candidate is presented with his/her full name.

Presenters *N.N.*, Bishop in the Church of God, on behalf of the People of God and for the Ecumenical Catholic Church, we present to you *N.N.N.* -- our child, brother/sister, and friend; God's child reborn in the living waters of Baptism -- to be ordained a deacon/priest/bishop in Christ's Holy Catholic Church.

Bishop *Does* N. *meet the sacramental qualifications for ordination?*

Presenters This is the certificate of *N*'s Baptism. On */liturgical date/*, */calendar date/*, *N.N.* was baptized at */parish/* in */location/*. On that day God accepted him/her as His child, born again by water and the Spirit, and welcomed him/her as a member of the one Church. This fact alone makes *N.* worthy to stand before God in prayer, praise, and service.

Bishop *Does* N. *meet the technical qualifications for ordination in accordance with the canons of the Ecumenical Catholic Church?*

Presenters This is a diploma indicating that *N.* received the _____ degree from */seminary or college/* on */date/*. His/her education and experience qualify him/her for ordination in accordance with the canons of the Ecumenical Catholic Church.

-OR-

This is a a solemn commitment signed by *N.* in which s/he pledges to continue the training program which you have laid out for him/her in accordance with Article 12 of Canon XXII.

OR some other appropriate statement.

For bishop candidates only, the primate asks the following question regarding ordination.

Primate *Is* N. *a validly ordained priest in the Christian Church?*

Presenters This is the certificate of *N.*'s ordination. On */liturgical date/*, */calendar date/*, *N.* was ordained a priest by */ordinary/* in */location/* for the */denomination/*. [On */liturgical date/*, */calendar date/*, *N.* was received into the priesthood of the Ecumenical Catholic Church.]

Bishop N. *do you have other vows binding your commitment?*

Candidate No. I have never been in religious or holy orders. I am not now and have never been married.

-OR-

No, I have never been in religious or holy orders. I am not now married, and my previous marriage(s) and relationship(s) have been terminated by separation/annulment/divorce/death.

-OR-

On */liturgical date/*, */calendar date/*, I was united with *M.M.M.* in the sacrament of Christian marriage. I understand that my commitments in marriage and ordination are equal in nature, and I promise to keep them balanced, allowing my service to God and humanity to be strengthened by both sacraments.

-OR-

I am in a relationship with *M.M.M.* which we view to be life-long, although we have not been married in a sacramental rite. I have never been in religious or holy orders.

OR, if the candidate has been in religious or holy orders, an appropriate statement concerning that, together with an appropriate statement about marriage, should be made.

If the candidate is married or is in a quasimarital relationship, the candidate's partner should be asked to give consent. With discretion, the bishop may eliminate this request for consent.

Bishop — *M. the commitment that N. is about to make is sacramental in nature and as such will be a parallel commitment with that expressed in Christian marriage. As N.'s spouse, do you consent to his/her making this commitment?*

Spouse — Yes, by the help of God.

The bishop then addresses the candidate again. The intent of this question is to state that there are no other commitments (except marriage or holy orders) which parallel ordination.

Bishop — N. *do you have any other vows, commitments, or allegiances binding upon you?*

Candidate — Aside from my Baptism and confirmation [and marriage and/or ordination(s)], I have no vows, allegiances, or commitments which are sacramental in nature, and I understand that the commitment I am about to make will take precedence over those to family, friends, employers, governments, and all others to whom I have duty. [*If not married*, I further understand that, should I enter into the sacramental vows of Christian marriage in the future, that such vows will be parallel with these vows of ordination and therefore must be entered into only with the full understanding of my bishop, prospective spouse, and God.] I come to the altar today solely as a Christian, adorned only in the white robe of Baptism [and ring of my marriage], void of any other symbols or signs of allegiance to any nation, institution, or person.

Bishop — N., *will you serve the people of God as Christ Himself served?*

Candidate — I will.

Bishop — *Will you proclaim the Gospel and celebrate the Sacred Mysteries for the sake of all who may come your way?*

Candidate — I will.

Bishop — *Do you therefore, N., believe you are called by the Holy Spirit to the sacred diaconate/priesthood/episcopate of Jesus Christ?*

Candidate — I believe I am so called.

Bishop — *Do you then promise to uphold and be loyal to Christian Truth in faith, worship, and daily life?*

Candidate **In the Name of the Father and of the Son and of the Holy Spirit, I, *N.N.*, promise to uphold and be loyal to the Apostolic Faith presented in the Holy Scriptures of the Bible and delineated in the Apostles' and Nicene Creeds, the worship and doctrine of the Universal Church evolving through Sacred Tradition, and the continued proclamation of God's Truth to us in our daily lives through our logical and rational minds, all three of these pillars working in harmony for the continuing growth of the Kingdom of Heaven on earth.**

The candidate then signs the above declaration in the sight of all present and also signs a copy of the Nicene Creed.

If there are other candidates, their presentation takes place at this time.

ALL STAND. The bishop addresses the people.

Bishop *Dear friends in Christ, you know the importance of this ministry and the weight of your responsibility in presenting* N. *[and* N.*] for ordination to the sacred diaconate/priesthood/episcopate. Therefore, if any of you know any impediment because of which we should not proceed, come forward now and make it known.*

Objections must have relevance, substance, and validity. It is up to the bishop to determine such substance. It is assumed that no objections will be made.

If no objection is made, or if an objection is determined irrelevant, the bishop continues:

Bishop *Is it your will that* N. *[and* N.*] be ordained deacon(s)/priest(s)/bishop?*

People **It is!**

Bishop *You representatives of the baptized children of God have heard [*N. *and]* N.*'s promises and pledges of commitment. Will you uphold him/her/them in his/her/their ministries through your prayers and support of him/her/them to the best of your ability?*

People **We will!**

Bishop *The Scriptures tell us that our Savior Christ spent the whole night in prayer before He chose and sent forth His twelve apostles. Likewise, the apostles prayed before they appointed Matthias to be one of their number. Let us, therefore, follow their examples and offer our prayers to Almighty God before we ordain* N. *[and* N.*] for the work to which we trust the Holy Spirit has called him/her/them.*

The Litany of Ordinations

Titles and other descriptors in brackets (such as "[Bishop of Rome]") are to assist the people identify the names of those prayed for. The title should not be chanted.

God the Fa - ther,

Have mer - cy on us.

God the Son,

Have mercy on us.

God the Holy Spir - it,

Have mercy on us.

Holy Trini - ty, One God,

Have mercy on us.

We pray to You, Lord Christ,

Lord, hear our prayer.

For the holy Church of God, that it may be filled with Truth and Love and be found without fault at the Day of Your Coming,

we pray to You, O Lord.

Lord, hear our prayer.

For all members of Your Church in their vocation and ministry, that they may serve You in a true and godly life, we pray to You, O Lord.

Lord, hear our prayer.

For N. *our primate, for* N. *[Pope of Rome],* N. *[Patriarch of Constantinople],* N. *[Patriarch of Moscow],* N. *[Archbishop of Canterbury],* N. *[Lutheran World Federation],* N. *[World Methodist Council],* N. *[Council of Reformed Churches],* N. *[UFMCC Moderator],* N. *[General Secretary of World Council],* N. *[National Council], and for all bishops, priests, and deacons, that they may be filled with Your Love, may hunger for Truth, and may thirst after righteousness, we pray to You, O Lord.*

Lord, hear our prayer.

For N. *[and* N.*], chosen deacon(s)/priest(s)/bishop in Your Church, we pray to You, O Lord.*

Lord, hear our prayer.

That he/she/they may faithfully fulfill the duties of this ministry, build up Your Church, and glorify Your Name, we pray to You, O Lord.

Lord, hear our prayer.

That by the indwelling of the Holy Spirit he/she/they may be sustained and encouraged to persevere to the end, we pray to You, O Lord.

Lord, hear our prayer.

For his/her/their family(ies) that they may be adorned with all Christian virtues, we pray to You, O Lord.

Lord, hear our prayer.

For all who fear God and believe in You, Lord Christ, that our divisions may cease and that all may be one as You and the Father are One, we pray to You, O Lord.

Lord, hear our prayer.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to You, O Lord.

Lord, hear our prayer.

For those who do not yet believe, and for those who have lost their faith, that they may receive the Light of Gospel, we pray to You, O Lord.

Lord, hear our prayer.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to You, O Lord.

Lord, hear our prayer.

For those in positions of public trust, especially N. *our secretary general [of the UN],* N. *our president,* N. *our governor, [and* N. *our mayor], that they may serve justice and promote the dignity and freedom of every person, we pray to You, O Lord.*

Lord, hear our prayer.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to You, O Lord.

Lord, hear our prayer.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to You, O Lord.

Lord, hear our prayer.

For ourselves, for the forgiveness of our sins, and for the Grace of the Holy Spirit to amend our lives, we pray to You, O Lord.

Lord, hear our prayer.

For all who have died in the Communion of Your Church, and those whose faith is known to You alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but Life Eternal, we pray to You, O Lord.

Lord, hear our prayer.

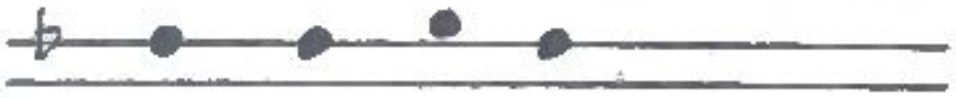
Rejoicing in the fellowship of the ever-blessed Virgin Mary and all the saints, let us commend ourselves, and one another,

and all our life to Christ our God.

To You, O Lord our God.

Lord, have mer - cy.

Christ, have mer - cy.



Lord, have mer - cy.

Bishop *The Lord be with you.*

People **And also with you.**

Bishop *Let us pray.*

O God of unchangeable power and eternal Light: Look favorably on Your whole Church, that wonderful and sacred mystery; by the effectual working of Your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by Him through Whom all things were made, Your Son Jesus Christ, our Lord, Who lives and reigns with You, in the Unity of the Holy Spirit, One God, for ever and ever.

People **Amen.**

The Liturgy of the Word

SIT. The FIRST LESSON is from the Old Testament as follows:

Deacon	Jeremiah 1: 4-9
Priest	Numbers 11: 16-17, 24-25
Bishop	Isaiah 61: 1-8

Reader *A reading from the Book of _____.*

...

The word of the Lord.

People **Thanks be to God.**

The PSALM is read chanted or responsively.

Deacon	Psalm 84
Priest	Psalm 132: 8-17
Bishop	Psalm 100

The SECOND LESSON is as follows:

Deacon	Acts 6: 2-7
Priest	Ephesians 4: 7, 11-16.
Bishop	2 Corinthians 3: 4-11

Reader *A reading from _____.*

...

The word of the Lord.

People **Thanks be to God.**

ALL STAND for the Alleluia and Gospel. The Alleluia is sung responsorially between the cantor and the people. The Gospel is as follows:

Deacon	Luke 22: 24-27
Priest	John 6: 35-40, 53-59
Bishop	John 17: 1-24

On a Sunday or festival, the Gospel for the day may be read in place of or in addition to the Gospel listed above.

Alleluia. Alleluia. Alleluia.

Alleluia. Alleluia. Alleluia.

Deacon *Alleluia. I am among you as one who serves. Alleluia.*

Priest *I AM the Bread of Life. All who eat My Flesh and drink My Blood shall live forever. Alleluia.*

Bishop *Let them be truly one : as You and I are truly One. Alleluia.*

Alleluia. Alleluia. Alleluia.

Deacon *The Lord be with you.*

People **And also with you.**

Deacon *A reading ✠ from the Holy Gospel according to St.* N.

People **Glory to You, O Lord.**

Deacon ...

The Gospel of the Lord.

People **Praise to You, O Christ.**

A hymn may be sung before or after the sermon.

The Sermon

The Nicene Creed

STAND as we proclaim our faith in unity with the whole Church throughout time and space as we recite the words of the Creed. For the ordination of a bishop, the Creed is omitted here and said at the end of the examination. (For episcopal ordinations, GO TO PAGE 330.)

All

We believe in One God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us and for our salvation
He came down from heaven;
Bow
by the Power of the Holy Spirit
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son
He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

The Examination

THE PEOPLE SIT.

The candidates for deacon, priest, and bishop are examined in separate groups. All persons to be ordained to an order are examined together. For priests, GO TO PAGE 328.

FOR DEACONS

The diaconal ordinands stand before the bishop. The bishop then addresses the ordinands.

Bishop *My brother(s)/sister(s), every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood. In the Name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.*

As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and His redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's word and sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ Himself.

My brother(s)/sister(s), do you believe that you are truly called by God and His Church to the life and work of a deacon?

Ordinands I believe I am so called.

Bishop *Do you now in the presence of the Church commit yourselves to this trust and responsibility?*

Ordinands I do.

Bishop *Will you respect and be guided by the pastoral direction and leadership of your bishop?*

Ordinands I will.

Bishop *Will you be faithful in prayer and in the reading and study of the Holy Scriptures?*

Ordinands I will.

Bishop *Will you look for Christ in all others, being ready to help and serve those in need?*

Ordinands I will with God's help.

Bishop *Will you do your best to pattern your lives and those of your communities in accordance with the teachings of Christ, so that you may be wholesome examples of love to your people?*

Ordinands I will with God's help.

Bishop *Will you in all things seek not your glory but the glory of the Lord Christ?*

Ordinands **I will with God's help.**

Bishop *Will you proclaim the Christian Faith through your work, example, words, and life in such a way that the unbaptized will be called to Christ and the Christian people will be renewed in faith?*

Ordinands **I will with God's help.**

Bishop *Do you accept the Ecumenical Creeds?*

Ordinands **I accept the Niceno-Constantinopolitan Creed as the definitive statement of Christianity. I was baptized into the Faith of the Apostles' Creed and continue to faithfully believe its teachings. I accept the *Quicunque vult*, or Athanasian Creed, as a true statement of Trinitarian theology and christology.**

Bishop *Who are the people of God's Kingdom, to whom you are called to minister?*

Ordinands **The people of God's Kingdom are those who are baptized and believe the Christian Faith. Age, race, color, mental capacity, gender, sexual preference or orientation, nationality, socioeconomic status, and other nonspiritual matters have no bearing on citizenship in God's Kingdom. The citizens of the Kingdom are called to live as a true Community, sharing with each other their joys and their pains, in true vulnerability and love, even as God so shared with us in Jesus Christ.**

Bishop *May the Lord who has given you the will to do these things give you the grace and power to perform them.*

Ordinands **Amen.**

If no priests are to be ordained, GO TO PAGE 334.

FOR PRIESTS

The presbyterial ordinands stand before the bishop. The bishop then addresses the ordinands.

Bishop *My brother(s)/sister(s), the Church is the Family of God, the Body of Christ, and the Temple of the Holy Spirit. All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of His world. Now you are called to work as pastors, priests, and teachers, together with your bishop and fellow presbyters, and to take your share in the councils of the Church.*

As priests, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your lives in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor, white and black, gay and straight, successful and rejected. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the Mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.

In all that you do, you are to nourish Christ's people from the riches of His Grace, and strengthen them to glorify God in this life and in the Life to come.

My brother(s)/sister(s), do you believe that you are truly called by God and His Church to this priesthood?

Ordinands I believe I am so called.

Bishop *Do you now in the presence of the Church commit yourselves to this trust and responsibility?*

Ordinands I do.

Bishop *Will you respect and be guided by the pastoral direction and leadership of your bishop?*

Ordinands I will.

Bishop *Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?*

Ordinands I will.

Bishop *Will you endeavor so to minister the word of God and the sacraments of the New Covenant that the reconciling Love of Christ may be known and received?*

Ordinands I will with God's help.

Bishop *Will you undertake to be faithful pastors to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the Family of God?*

Ordinands I will with God's help.

Bishop *Will you do your best to pattern your lives and those of your communities in accordance with the teachings of Christ, so that you may be wholesome examples of love to your people?*

Ordinands I will with God's help.

Bishop *Will you persevere in prayer, both in public and in private, asking God's grace, both for yourselves and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?*

Ordinands I will with God's help.

Bishop *Will you proclaim the Christian Faith through your work, example, words, and life in such a way that the unbaptized will be called to Christ and the Christian people will be renewed in faith?*

Ordinands I will with God's help.

Bishop *Do you accept the Ecumenical Creeds?*

Ordinands I accept the Niceno-Constantinopolitan Creed as the definitive statement of Christianity. I was baptized into the Faith of the Apostles' Creed and continue to faithfully believe its teachings. I accept the *Quicunque vult*, or Athanasian Creed, as a true statement of Trinitarian theology and christology.

Bishop *Who are the people of God's Kingdom, to whom you are called to minister?*

Ordinands The people of God's Kingdom are those who are baptized and believe the Christian Faith. Age, race, color, mental capacity, gender, sexual preference or orientation, nationality, socioeconomic status, and other nonspiritual matters have no bearing on citizenship in God's Kingdom. The citizens of the Kingdom are called to live as a true Community, sharing with each other their joys and their pains, in true vulnerability and love, even as God so shared with us in Jesus Christ.

Bishop *May the Lord who has given you the will to do these things give you the grace and power to perform them.*

Ordinands Amen.

GO TO PAGE 334.

FOR A BISHOP

The episcopal candidate stands before the primate. The primate then addresses the ordinand.

Primate — *My brother/sister, you have been chosen to serve the people of God as bishop. A bishop in God's Holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's Sovereignty as Lord of lords and King of kings, and interpreting to the Church the needs, concerns, and hopes of the world.*

You are called to guard the faith, unity, and discipline of the Church, to celebrate and to provide for the administration of the Sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With your fellow bishops you will share in the leadership of the Church throughout the world. Your heritage is the faith of patriarch, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow Him Who came, not to be served, but to serve, and to give His Life as a Ransom for many.

Are you persuaded that God has called you to the office of bishop?

Ordinand — I am so persuaded.

Primate — *Will you accept this call and fulfill this trust in obedience to Christ?*

Ordinand — I will obey Christ and will serve in His Name.

Primate — *Will you respect and be guided by the pastoral direction and leadership of your primate and the council of bishops of the Ecumenical Catholic Church?*

Ordinand — I will with God's help.

Primate — *Will you be faithful in prayer, and in the study of Holy Scripture, that you may have the mind of Christ?*

Ordinand — I will, for He is my Help.

Primate — *Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of the people?*

Ordinand — I will, in the Power of the Spirit.

Primate — *As a chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of redemption?*

Ordinand — I will, in the Name of Christ, the Shepherd and Bishop of our souls.

Primate *Will you share with your fellow bishops in the government of the whole Church; will you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the Church?*

Ordinand I will, by the grace given me.

Primate *Do you believe in God the Father?*

Ordinand I believe in God, the Father Almighty,
Creator of heaven and earth.

Primate *Do you believe in God the Son?*

Ordinand I believe in Jesus Christ, His only Son, our Lord,
He was conceived by the Power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day He rose again.
He ascended into heaven
and is seated at the right hand of the Father.

Primate *Do you believe in God the Holy Spirit?*

Ordinand I believe in the Holy Spirit,
the Holy Catholic Church,
the Communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and the Life everlasting.

Primate *Do you accept the authority of the ancient Church Councils?*

Ordinand I am in agreement with the theological statements of the councils of Nicaea, Constantinople, Ephesus, and Chalcedon, and I accept their authority over the entire Christian Church.

Primate *Do you accept the Ecumenical Creeds?*

Ordinand I accept the Niceno-Constantinopolitan Creed as the definitive statement of Christianity. I was baptized into the Faith of the Apostles' Creed and continue to faithfully believe its teachings. I accept the *Quicunque vult*, or Athanasian Creed, as a true statement of Trinitarian theology and christology.

Primate *What is the Catholic Faith?*

Ordinand **That we worship One God in Trinity and Trinity in Unity, neither confusing the Persons nor dividing the Substance.**

Primate *What is the Substance of Jesus Christ?*

Ordinand **Jesus Christ is *Homoousios ton Patri*, consubstantial with the Father, according to His Deity, and *Homoousios hemon*, consubstantial with us, according to His humanity. He was begotten of the Father before all ages; yet as regards His humanity, begotten in time of His Mother, the Virgin Mary, the *Theotokos* or God-bearer.**

Primate *What are the three pillars of Truth?*

Ordinand The pillars of Truth are Scripture, Tradition, and Reason. The Bible sets forth God's word to humanity and tells of His love for us, culminating in the Good News of Jesus Christ; in doing so, it provides a firm foundation on which faith must be grounded. Through the centuries the Christian Church has wrestled with Truth and developed Tradition which incorporates the wisdom of the past into present doctrine and worship. God continues to speak to us today and insists that we use our rational minds as we learn more about His creation and His Love. We must continue to wrestle with our understanding as Truth evolves to ever-deeper levels in light of these three pillars.

Primate *What is Holy Baptism?*

Ordinand Baptism is the primary Sacrament, the act by which God accepts a person as His reborn child and sends to that child the Holy Spirit. Baptism is a rite of the whole Church, not of any denomination or congregation, and as such determines membership in the Universal Body of Christ, the Kingdom of God. It washes away all prior sin and is an outpouring of God's Grace that can never be repeated. By its nature as God's free gift and action, it is freely available to all from the time of birth, regardless of age or mental capacity.

Primate *What is the Holy Eucharist?*

Ordinand The Eucharist is the Sacrament through which the baptized are fed with the real and substantial Body and Blood of Christ. It is our present participation in the historic Sacrifice of Jesus Christ on the Cross, and it constitutes the essence of Christian worship. Communion is an outpouring of God's Grace and is a unifying act, bringing together all of God's People at one Table of thanksgiving, establishing on earth the Community of Heaven. When we go to the Altar of God, we go solely as baptized people, individually yet in union with all our brothers and sisters in Christ, void of all other affiliations, relationships, and status. Our tables must, therefore, always be open to all the people of God's Kingdom.

Primate — *Who are the people of God's Kingdom?*

Ordinand — **The people of God's Kingdom are those who are baptized and believe the Christian Faith. Age, race, color, mental capacity, gender, sexual preference, nationality, socioeconomic status, and other nonspiritual matters have no bearing on citizenship in God's Kingdom. The citizens of the Kingdom are called to live as a true community, sharing with each other their joys and their pains, in true vulnerability and love, even as God so shared with us in Jesus Christ.**

The episcopal ordinand then leads the people in the confession of the Nicene Creed, opening with the first line in its original Greek, the people the continuing with the full text of the Creed:

Ordinand — *Pisteuomen eis Hena Theon:*

People — **We believe in One God,**
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in One Lord, Jesus Christ,
eternally begotten of the Father,
God from God, Light from Light,
True God from True God,
begotten, not made,
of One Being with the Father.
Through Him all things were made.
For us and for our salvation
He came down from heaven;

Bow — **by the Power of the Holy Spirit**
He became incarnate from the Virgin Mary,
and was made Man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day He rose again
in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life,
Who proceeds from the Father [and the Son].
With the Father and the Son
He is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the Life ✠ of the world to come. Amen!

The Ordination

ALL STAND, except the ordinands, who prostrate themselves before the altar. The hymn *Veni Creator Spiritus*, or a modern version thereof, is sung by all.

FOR DEACONS

A period of silent prayer follows, the people standing, after which the bishop says the prayer of consecration:

Bishop *O God, most merciful Father, we praise You for sending Your Son Jesus Christ, Who took on Himself the form of a servant, and humbled Himself, becoming obedient even to death on the Cross. We praise You that You have highly exalted Him, and made Him Lord of all; and that, through Him, we know that whoever would be great must be servant of all. We praise You for the many ministries in Your Church, and for calling these Your servants to the order of deacons.*

The bishop then lays hands upon the heads of the diaconal ordinands, one by one, and anoints them with chrism. The presenters and other clergy also lay their hands on the ordinand as the bishop prays.

Bishop *Therefore, Father, through Jesus Christ Your Son, give Your Holy Spirit to N.N.; fill him/her with grace and power, and make him/her a deacon in Your Church.*

The presenters and clergy join the bishop in praying:

Bishop & Presenters — Make him/her, O Lord, modest and humble, strong and constant, to observe the discipline of Christ. Let his/her life and teaching so reflect Your Love that through him/her many may come to know You and love You. As Your Son came not to be served, but to serve, may this deacon share in Christ's service, and come to the unending glory of Him Who, with You and the Holy Spirit, lives and reigns, One God, for ever and ever.

People — **Amen!**

The deacons are then vested according to the order of deacons and symbols of the diaconal office are presented. The bishop gives a Bible to the newly ordained, saying:

Bishop — *Receive this Bible, the sacred story of God's loving service to humanity. Together with deacons, priests, and bishops throughout the world, boldly proclaim the Gospel of Jesus Christ to all people.*

The bishop greets the newly ordained. GO TO "THE PEACE," PAGE 338.

FOR PRIESTS

A period of silent prayer follows, the people standing, after which the bishop says the prayer of consecration:

Bishop — *God and Father of all, we praise You for Your infinite Love in calling us to be a holy people in the Kingdom of Your Son Jesus our Lord, Who is the Image of Your eternal and invisible Glory, the Firstborn among many brethren, and the Head of the Church. We thank You that by His death He has overcome death, and, having ascended into heaven, has poured His gifts abundantly upon Your people, making some apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry and the building up of His Body.*

The bishop then lays hands upon the heads of the ordinands, one by one, and anoints them with chrism. The presenters and other clergy also lay their hands on him as the bishop prays.

Bishop — *Therefore, Father, through Jesus Christ Your Son, give Your Holy Spirit to N.N.; fill him/her with grace and power, and make him/her a priest in Your Church.*

The presenters and clergy join the bishop in praying:

Bishop & Presenters — **May s/he exalt You, O Lord, in the midst of Your people; offer spiritual sacrifices acceptable to You; boldly proclaim the Gospel of Salvation; and rightly administer the sacraments of the New Covenant to all the faithful who desire them. Make him/her a faithful pastor, a patient teacher, and a wise councilor. Grant that in all things s/he may serve without reproach, so that Your people may be strengthened and Your Name glorified in all the world. All this we ask through Jesus Christ our Lord, Who with You and Holy Spirit lives and reigns, One God, for ever and ever.**

People — **Amen!**

The bishop now anoints the hands of the new priests. The priests are then vested according to the order of priests and symbols of the priestly office are presented. The bishop gives a Bible, chalice, and paten to the newly ordained, saying:

Bishop — *Receive this Bible, the sacred story of God's loving service to humanity. Together with deacons, priests, and bishops throughout the world, boldly proclaim the Gospel of Jesus Christ to all people.*

Bishop — *Receive this chalice and paten, vessels of our Lord's Body and Blood. As a priest join our prayers with those of all God's People in every time and place in the celebration of the eternal Eucharistic Feast.*

The bishop greets the newly ordained. GO TO "THE PEACE," PAGE 338.

FOR THE CONSECRATION OF A BISHOP

A period of silent prayer follows, the people still standing.

The primate then begins the prayer of consecration:

Primate — *God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort, dwelling on high but having regard for the lowly, knowing all things before they come to pass: We give You thanks that from the beginning You have gathered and prepared a people to be heirs of the covenant of Abraham, and have raised up prophets, rulers, and priests, never leaving Your temple untended. We praise You also that from the creation You have graciously accepted the ministry of those whom You have chosen.*

The primate and other bishops lay their hands on the head of the bishop-elect. The primate anoints the bishop-elect's head with chrism, and the consecrating bishops say together:

Primate & Consecrators — *Therefore, Father, make* N.N. *a bishop in Your Church. Pour out upon him/her the power of Your princely Spirit, Whom You bestowed upon Your beloved Son Jesus Christ, with Whom He endowed the apostles, and by Whom Your Church is built up in every place, to the glory and unceasing praise of Your Name.*

The primate alone continues:

Primate — *To You, O Father, all hearts are open; fill, we pray, the heart of this Your servant whom You have chosen to be a bishop in Your Church, with such love of You and of all the people, that s/he may feed and tend the flock of Christ, and exercise without reproach the high priesthood to which You have called him/her, serving before You day and night in the ministry of reconciliation, declaring pardon in Your Name, offering the Holy Gifts, and wisely overseeing the life and work of the Church. In all things may s/he present before you the acceptable offering of a pure, and gentle, and holy life; through Jesus Christ Your Son, to Whom, with You and the Holy Spirit, be honor and power and glory in the Church, now and for ever.*

People — **Amen.**

The new bishop is then vested according to the order of bishops and symbols of the episcopal office are presented. The primate gives a Bible, crosier, ring, and/or pectoral cross to the new bishop, saying:

Primate — *Receive this Bible, the sacred story of God's loving service to humanity. Together with deacons, priests, and bishops throughout the world, boldly proclaim the Gospel of Jesus Christ to all people.*

Primate — *Receive these symbols of your office. As a bishop join with me and your fellow bishops in speaking forth to the Church of God's love and administering God's people in that love.*

The primate greets the new bishop.

The Peace

One or more of the newly ordained greets the people.

The peace of the Lord be always with you.

People **Amen.**

The liturgy continues with the offertory at the appropriate seasonal Eucharist.

The following post-communion prayer may be used in place of that appointed in the seasonal Eucharist:

All **Almighty Father, we thank You for feeding us**
with the Holy Food of the Body and Blood of Your Son,
and for uniting us through Him
in the Fellowship of Your Holy Spirit.
We thank You for raising up among us faithful servants
for the ministry of Your Word and Sacraments.
We pray that *N.* [and *N.*] may be to us
(an) effective example(s) in word and action,
in love and patience,
and in holiness of life.
Grant that we, with him/her/them, may serve You now
and always rejoice in Your Glory;
through Jesus Christ Your Son our Lord,
Who lives and reigns with You and the Holy Spirit,
One God, now and forever. Amen.

Confession

God forgives us of our sins

The confession made by a penitent is protected from disclosure in all circumstances. The secrecy of confession is morally absolute for the person hearing the confession. This applies not only to clergy hearing confessions as part of their ministerial duties, but to lay persons who might be asked in cases of emergency to hear a confession.

If a minister feels ethically compromised about hearing the details of a confession without reporting them to authorities (for instance, in a case of child or spousal abuse), the minister should not continue with the auricular confession, but rather ask the penitent to make confession in silent prayer to God. This is better than risking the breach of a sacramental vow to secrecy. In any case, under no circumstances may the details of what is heard during confession be revealed without the express permission of the penitent. In severe circumstances, it may be appropriate penance to require the penitent to report the incident to proper authorities, provided such reporting will honestly result in professional help and amendment of life, not simply punishment or bureaucratic hassles.

Three types of confession are detailed in the following liturgy:

Private Confession is conducted between one penitent and one minister. It may be conducted through confessional booths in which the individual's anonymity is maintained. Preferable, however, is face to face confession in which the minister is more easily able to give appropriate counsel. This may be done at any time and in any place. The chancel is especially appropriate provided there are no other individuals within the church.

Corporate Confession is an elaborated version of the confession used within the Eucharist. It enables the worshipping body to focus on confessing individual sins through silent prayer and corporate sins through a public act. Special prayers and litanies may be added to this service to address a particular form of communal sin -- prejudice, riot, war, etc.

Semi-Private Confession is common in some traditions. This is a public service in which individuals are given the opportunity to come forward to the altar and make individual confessions to the priest. Such confessions are made in sight of the people, but are not necessarily spoken out loud in a manner where their details become public.

Private Confession and Forgiveness

In an emergency and in the absence of a priest, confession may be heard by a deacon or layperson with slight modifications. The deacon or layperson announces that God forgives sins rather than pronounce specific absolution. It is *not* appropriate to confess to a deacon or layperson simply because of familiarity or comfort with that person.

The priest greets the penitent. Together they make the Sign of the Cross. If appropriate, the penitent should kneel.

In the Name of the Father ✠ and of the Son and of the Holy Spirit. Amen.

Penitent **Bless me, for I have sinned.**

Priest *Are you prepared to make your confession?*

Penitent **I am.**

Together the priest and penitent say portions of Psalm 51.

P & P **O Lord, open my lips,**
and my mouth shall declare Your praise.
Had you desired it, I would have offered sacrifice,
but You take no delight in burnt offerings.
The sacrifice of God is a troubled spirit;
a broken and contrite heart, O God,
You will not despise.
Have mercy on me, O God,
according to Your lovingkindness;
in Your great compassion blot out my offenses.
Wash me through and through from my wickedness,
and cleanse me from my sin.

Priest *You have come to make confession before God. In Christ you are free to confess before me, a priest of His Church, the sins of which you are aware and the sins which trouble you.*

Penitent **I confess to Almighty God, to His Church, and to you,
that I have sinned by my own fault
in thought, word, and deed,
in things done and left undone,
especially _____.**

The penitent should list specific sins which are either serious or troublesome. It is not, however, necessary to create elaborate lists of trivial sins in order to make a personal confession and receive absolution.

Penitent **For these and all other sins which I cannot now remember
I am truly sorry.
I pray God to have mercy on me.
I firmly intend amendment of life,
and I humbly beg forgiveness of God and His Church,
and ask you for counsel, direction, and absolution.**

Here it is appropriate for the priest to offer counsel, direction, and comfort. If appropriate, specific acts of penance should be given. These may include recitation of psalms, prayers, or hymn, or other more directly related positive acts of restitution.

The priest and penitent then say together an additional portion of Psalm 51.

P & P **Have mercy on me, O God,
according to Your lovingkindness;
in Your great compassion blot out my offenses.
Create in me a clean heart, O God,
and renew a right spirit within me.
Cast me not away from Your Presence,
and take not Your Holy Spirit from me.
Restore to me to joy of Your salvation,
and uphold me with Your free Spirit.**

Priest *Do you believe that the word of forgiveness I speak to you comes from God Himself?*

Penitent **Yes, I believe.**

Priest *Our Lord Jesus Christ, Who has left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive You all Your offenses; and by His authority committed to me, I absolve you from all your sins: In the Name of the Father ✠ and of the Son and of the Holy Spirit.*

Penitent **Amen.**

A deacon or layperson use the following declaration of forgiveness in place of the above absolution.

Deacon/ Layperson — *Our Lord Jesus Christ, Who offered Himself to be sacrificed for us to the Father, forgives your sins by the grace of the Holy Spirit.*

Penitent — **Amen.**

The penitent may pray silently in thanksgiving, or may pray together with the priest the following portions of Psalm 103.

The Lord is full of compassion and mercy,
slow to anger and of great kindness.
He will not always accuse us,
nor will He keep His anger forever.
He has not dealt with us according to our sins,
nor rewarded us according to our wickedness.
For as the heavens are high above the earth,
so is His mercy great upon those who fear Him.
As far as the east is from the west,
so far has He removed our sins from us.
As a father cares for his children,
so does the Lord care for those who fear Him.
Glory to the Father, and to the Son, and to the Holy Spirit,
as it was in the beginning, is now, and will be forever.
Amen.

The priest then blesses and dismisses the penitent.

Priest — *Blessed are those whose sins have been forgiven,*
whose evil deeds have been forgotten.
Rejoice in the Lord and go in peace.

Penitent — **Thanks be to God.**

Corporate and Semi-Private Confession

This service is led by a priest or bishop. It is not appropriate for use in the absence of a priest.

This liturgy may replace the introductory rites of the Eucharist, or may be set to stand on its own. Used alone, it is especially appropriate on Saturday afternoon or evening as a preliminary event to the weekly Eucharist. It may also be adapted to address the specific penitential needs of the community, particularly in times where the community is in need of confessing specific corporate sins.

The people make the Sign of the Cross in remembrance of their Baptism. An entrance hymn may be sung.

Priest *Let us recall our Baptism and together sign ourselves with the Cross of Christ.*

People **In the Name of the Father ✠ and of the Son and of the Holy Spirit. Amen.**

The priest may announce the occasion for the service and offer any necessary guidance. If communal sins are to be recollected, the priest should now discuss them with the people.

Priest *Grace and peace be with you from God the Father*
and from Jesus Christ Who loved us
and washed away our sins in His Blood.

People **Glory to Him for ever. Amen.**

Priest *Brothers and sisters, God calls us to conversion; let us therefore ask Him for the grace of sincere repentance.*

People **Almighty God, to Whom all hearts are open, all desires known, and from Whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You and worthily magnify Your holy Name, through Jesus Christ our Lord. Amen.**

The people then chant or say responsively Psalm 51 together.

Priest *Have mercy on me, O God, according to Your lovingkindness;*
in Your great compassion blot out my offenses.

People **Wash me through and through from my wickedness,**
and cleanse me from my sin.

Priest *For I know my transgressions,*
and my sin is ever before me.

People **Against You only have I sinned**
and done what is evil in Your sight.

And so You are justified when You speak
and upright in Your judgment.

Indeed, I have been wicked from my birth,
a sinner from my mother's womb.

For behold, You look for truth deep within me,
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure;
wash me, and I shall be clean indeed.

Make me hear of joy and gladness,
that the body You have broken may rejoice.

Hide Your face from my sins,
and blot out all my iniquities.

Create in me a clean heart, O God,
and renew a right spirit within me.

Cast me not away from Your Presence,
and take not Your Holy Spirit from me.

Give me the joy of Your saving help again,
and sustain me with Your bountiful Spirit.

I shall teach Your ways to the wicked,
and sinners shall return to You.

Deliver me from death, O God,
and my tongue shall sing of Your righteousness,
O God of my salvation.

Open my lips, O Lord,
and my mouth shall proclaim Your praise.

Had You desired it, I would have offered sacrifice,
but You take no delight in burnt-offerings.

People **The sacrifice of God is a troubled spirit;**
a broken and contrite heart,
O God, You will not despise.

Priest *Be favorable and gracious to Zion,*
and rebuild the walls of Jerusalem.

People **Then You will be pleased with the appointed sacrifices,**
with burnt-offerings and oblations;
then shall they offer young bullocks upon Your altar.

All **Glory to the Father, and to the Son, and to the Holy Spirit:**
as it was in the beginning, is now, and will be forever.
Amen.

One or more lessons are then read, unless the confession liturgy is being inserted into the Eucharistic Celebration, in which case the confession proceeds directly.

Appropriate lessons include:

Deuteronomy 6:4-6 (*Shema*) or Deuteronomy 5:1-21 (10 Commandments);
Ephesians 5:1-14 (Walk in love)
Matthew 22:34-40 (2 Comm) or John 13:34-35; 15:10-13 (Love one another).

For corporate confession the following prayer is said together, all kneeling:

All **Most holy and merciful Father,**
we confess to You and to one another,
and to the whole Communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done,
and by what we have left undone.

We have not loved You
with our whole heart, mind, and strength.
We have not loved our neighbors as ourselves.
We have not forgiven others as we have been forgiven.

We have been deaf to Your call to serve as Christ served us.
We have not been true to the mind of Christ.
We have grieved Your Holy Spirit.

We confess to You, Lord, all our past unfaithfulness:
the pride, hypocrisy, and impatience in our lives,
our self-indulgent appetites and ways,
and our exploitation of other people,
our anger at our own frustration,
and our envy of those more fortunate than ourselves,
our intemperate love of worldly goods and comforts,
and our dishonesty in daily life and work,
our negligence in prayer and worship,
and our failure to commend the faith that is in us.

Accept our repentance, Lord, for the wrongs we have done,
[especially _____ *(fill in if appropriate)*]
For our blindness to human need and suffering,
and our indifference to injustice and cruelty,
for all false judgments,
for uncharitable thoughts toward our neighbors,
and for our prejudice and contempt
toward those who differ from us,
for our waste and pollution of Your creation,
and our lack of concern for those who come after us.

Restore us, Good Lord, and let Your anger depart from us.
Hear us, Lord, for Your mercy is great. Amen.

Alternately, individual penitents may come forward to the priest in the chancel. The priest guides them to confess individual sins, and the priest may assign penance if appropriate. The people then say together:

For the sins we have confessed, aloud and in our hearts,
we ask Your forgiveness and mercy, O Lord. Amen.

In either case, the priest then pronounces absolution:

Priest *God, the Father of mercies, through the death and resurrection of His Son has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the Name of the Father and ✠ of the Son and of the Holy Spirit.* **Amen.**

The liturgy may conclude with the Lord's Prayer, blessing, and dismissal, or the Mass may continue with the hymn of praise or prayer of the day.

Anointing and Viaticum

We close life in health and salvation

Anointing of the sick, formerly called "extreme unction," is no longer reserved for those immediately at death, or even solely for the terminally ill. Traditions vary with regard to the severity of the illness at which time the sacrament is appropriate. Roman tradition requires the person be extremely ill or infirm from very old age. Anglican tradition is more liberal, allowing the ill person to determine when s/he desires the sacrament. It seems that one should not trivialize the serious nature of the sacrament by requesting anointing for one's cold or cough. On the other hand, it seems that one should not unduly restrict the sacraments of God.

Viaticum, on the other hand, is distinguished from anointing. It is the final Communion given to a person as s/he is on the verge of death, or at least appears so. Viaticum is not received unless death appears imminent.

Sacraments are for the living. In some cases it may be that the minister arrives after the person has died. At that point, the minister should counsel and console the bereaved and lead prayers for the dead. Communion may even be celebrated with the family and friends. The dead person, however, is not anointed for healing and is not given viaticum.

It is important to understand that "healing" does not refer only to physical recovery. One should not conclude that the sacrament has not worked because the person does not recover from the illness. The Latin words for "health" and "salvation" are related. Healing, in a sacramental context, means being made spiritually well, integrating one's mind and body with the spirit to realize God's grace, even in times of pain, suffering, and death.

The service of anointing may be held at a bedside or at church. It may be held within the context of the Eucharistic Celebration, or as an individual event. Viaticum would typically be given at the dying person's home or hospital. It, too, may be within the context of the Eucharist, or Communion may be received from the Reserved Sacrament.

The services should take into account the condition of the sick or dying person. If time is extremely urgent, portions of the liturgy may be omitted or moved to the end in order that the anointing and/or viaticum may be given expediently.

In an emergency in the absence of a priest, a deacon or lay person may conduct this service using the Reserved Sacrament for Communion.

ANOINTING OF THE SICK

If Communion from the Reserved Sacrament is to take place, the Sacrament is placed on a table with lit candles. All join for a brief period of adoration.

If this liturgy is to take place within the full Eucharistic Celebration, the proper seasonal liturgy is used, with the prescribed litany taking the place of the prayers of the people and the anointing following the litany. The Eucharistic liturgy then resumes with the offertory.

The celebrant greets the sick person and the others present.

Celebrant *The Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit be with you all.*

People **And also with you.**

If it seems desirable, the celebrant may sprinkle the sick person and those present with holy water, saying:

Celebrant *Let this water call to mind our Baptism into Christ, Who by His death and resurrection has redeemed us.*

The celebrant then address the people:

Celebrant *My dear friends, we are gathered here in the Name of our Lord Jesus Christ Who is present among us. As the Gospels relate, the sick came to Him for healing; moreover, He loves us so much that He died for our sake. Through the apostle James, He has commanded us: "Are there any who are sick among you? Let them send for the priests of the Church, and let the priests pray over them, anointing them with oil in the Name of the Lord; and the prayer of faith will save the sick persons, and the Lord will raise them up; and if they have committed any sins, their sins will be forgiven them."*

Let us therefore commend our sick brother(s)/sister(s) N. *to the grace and power of Christ, that He may save him/her/them and raise him/her/them up.*

The sacrament of penance may be celebrated now, in which case the following penitential rite is omitted.

Celebrant *My brothers and sisters, to prepare ourselves for this holy anointing, let us call to mind our sins.*

After a period of silence, all continue:

People

I confess to Almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault,

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask Blessed Mary the virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Celebrant *May Almighty God have mercy on us ✠, forgive us our sins, and bring us to Everlasting Life.*

People **Amen.**

The Gospel

The following Gospel, Luke 7:18b-23, is read, or another appropriate Gospel such as Matthew 11:25-30 or Mark 2:1-12. Traditional Gospel responses are appropriate.

Celebrant *John, summoning two of his disciples, sent them to the Lord to ask, "Are you the One Who is to come, or are we to expect someone else?" When the disciples reached Jesus they said, "John the Baptist has sent us to You to ask, 'Are You the One Who is to come or are we to expect someone else?" At that very time He cured many people of diseases and afflictions and of evil spirits, and gave the gift of sight to many who were blind. Then He gave the messengers their answer, "Go back and tell John what you have seen and heard: the blind see again, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised to life, the Good News is proclaimed to the poor; and blessed is anyone who does not find Me a cause of falling."*

The Gospel of the Lord.

A brief homily may follow.

Litany

Cel/Asst *My brothers and sisters, in our prayer of faith let us appeal to God for our brother/sister* N.

Cel/Asst *Come and strengthen him/her through this holy anointing: Lord, have mercy.*
People **Lord, have mercy.**

Free him/her from all harm: Lord, have mercy. **Lord, have mercy.**

Free him/her from sin and all temptation: Lord, have mercy. **Lord, have mercy.**

Relieve the sufferings of all the sick: Lord, have mercy. **Lord, have mercy.**

Assist all those dedicated to the care of the sick: Lord, have mercy. **Lord, have mercy.**

Give life and health to our brother/sister N., *on whom we lay our hands in Your Name: Lord, have mercy.* **Lord, have mercy.**

Anointing

In silence, the celebrant lays hands on the head of the sick person.

The celebrant then says a prayer of thanksgiving over the blessed oil. The prayer is responsive, with the people responding to each petition with the same phrase. If there is no blessed oil of the sick available, the celebrant may bless the oil with an appropriate prayer.

Celebrant *Praise to You, God the Almighty Father. You sent Your Son to live among us and bring us salvation.*

People **Blessed be God who heals us in Christ.**

Praise to You, God, the only-begotten Son. You humbled Yourself to share in our humanity and You heal our infirmities. **Blessed ...**

Praise to You, God the Holy Spirit, the Consoler. Your unfailing Power gives us strength in our bodily weakness. **Blessed ...**

God of mercy, ease the sufferings and comfort the weakness of Your servant N., *whom the Church anoints with this holy oil. We ask this through Christ our Lord.* **Amen.**

The celebrant then anoints the sick person with the blessed oil. First the forehead:

Celebrant *Through this holy anointing may the Lord in His love and mercy help you with the grace of the Holy Spirit.*

Anointed Amen.

Then the celebrant anoints the sick person's hands:

Celebrant *May the Lord who frees you from sin save you and raise you up.*

Anointed Amen.

One of the following prayers is then said:

Celebrant *Let us pray.*

Illness — *Father in heaven, through this holy anointing grant* N. *comfort in his/her suffering. When s/he is afraid, give him/her courage. When afflicted, give him/her patience. When dejected, afford him/her hope, and when alone, assure him/her of the support of Your holy people. We ask this through Christ our Lord.*

Old Age — *God of mercy, look kindly on Your servant who has grown weak under the burden of years. In this holy anointing s/he asks for healing in body and soul. Fill him/her with the strength of Your Holy Spirit. Keep him/her firm in faith and serene in hope, so that s/he may give us all an example of patience and joyfully witness to the power of Your Love. We ask this through Christ our Lord.*

Surgery — *God of compassion, our human weakness lays claim to Your strength. We pray that through the skills of surgeons and nurses Your healing gifts may be granted to* N. *May Your servant respond to Your healing will and be reunited with us at Your altar of praise. Grant this through Christ our Lord.*

Child — *God our Father, we have anointed your child* N. *with the oil of healing and peace. Caress him/her, shelter him/her, and keep him/her in Your tender care. We ask this in the Name of Jesus the Lord.*

People **Amen.**

If there is a full Eucharist, it continues with the offertory at this point, otherwise the Lord's Prayer is said by all:

Celebrant — *Now let us offer together the prayer our Lord Jesus Christ taught us:*

People

Our Father in heaven,
hallowed be Your Name,
Your Kingdom come,
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the Kingdom, the Power,
and the Glory are Yours,
now and forever. Amen.

If there is Communion from the Reserved Sacrament, it may be presented to the people with an appropriate announcement, and all the faithful present receive Communion, followed by a blessing and dismissal.

VIATICUM

Viaticum may be given either from the Reserved Sacrament, or in the context of the Eucharistic Celebration. The full Liturgy of the Word is appropriate in accordance with the season, but may be shortened to only the Gospel if necessary.

Gospel

The following Gospel, John 6:54-58, is read.

Celebrant *Anyone who eats My Flesh and drinks My Blood has Eternal Life,*
and I shall raise that person up on the last day.
For My Flesh is real Food and My blood is real Drink.
Whoever eats My Flesh and drinks My Blood lives in Me,
and I live in that person.
As the Living Father sent Me and I draw Life from the Father,
so whoever eats Me will also draw Life from Me.
This is the Bread which has come down from heaven;
it is not like the bread our ancestors ate:
they are dead,
but anyone who eats this Bread will live forever.

The Gospel of the Lord.

A brief homily may follow, expressing the certainty of Eternal Life for the faithful.

Baptismal Profession of Faith

In place of the Nicene Creed, the Baptismal Profession of Faith (Apostles' Creed) is used. The following format may be used to make it easier on the dying person to profess faith. This is an important reminder that our Baptism is the one thing we take beyond the grave. The dying person may be addressed individually and may answer alone if possible.

Celebrant N.N., *Do you believe in God, the Father Almighty, Creator of heaven and earth?*

Dying I do.

Celebrant *Do you believe in Jesus Christ, His only Son, our Lord,*
Who was conceived by the Power of the Holy Spirit
and born of the Virgin Mary,
Who suffered under Pontius Pilate, was crucified, died, and was buried,
Who descended to the dead and rose again on the third day,
Who ascended into heaven and is seated at the right hand of the Father,
Who will come again to judge the living and the dead?

Dying I do.

Celebrant *Do you believe in the Holy Spirit,*
the Holy Catholic Church,
the Communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and the Life everlasting?

Dying **I do.**

Celebrant *My brothers and sisters, with one heart let us call on our Savior Jesus Christ.*

You loved us to the very end and gave Yourself over to death in order to give us Life. For our brother/sister N., *Lord, we pray:* **Lord, hear our prayer.**

You said to us: "All who eat My Flesh and drink My Blood will live for ever." For our brother/sister, Lord, we pray: **Lord, hear our prayer.**

You invite us to join in the Banquet where pain and sorrow, sadness and separation will be no more. For our brother/sister, Lord, we pray: **Lord, hear our prayer.**

The Eucharistic Celebration continues with the offertory or, if Communion is from the Reserved Sacrament, the celebrant announces it appropriately.

For the dying person, the celebrant adds the following prayer immediately after Communion:

Celebrant *May the Lord Jesus Christ protect you and lead you to Eternal Life.*

The following post-Communion prayer is used:

Celebrant *God of peace, You offer eternal healing to those who believe in You;*
You have refreshed Your servant N. *with Food and Drink from heaven.*
Lead him/her safely into the Kingdom of Light.
We ask this through Christ our Lord. **Amen.**

The celebrant blesses and dismisses the people. At the time of death itself the following prayer may be said:

Depart, O Christian soul, out of this world;
In the Name of God the Father Almighty Who created you;
in the Name of Jesus Christ Who redeemed you;
In the Name of the Holy Spirit who sanctifies you.
May your rest be this day in peace,
and your dwelling place in the Paradise of God.

Into Your hands, O Merciful Savior, we commend Your servant N. *Acknowledge, we humbly beseech You, a sheep of Your own Fold, a lamb of Your own Flock, a sinner of Your own redeeming. Recieve him/her into the arms of Your mercy, into the blessed rest of everlasting peace, and into the glorious Company of the saints in light.* **Amen.**